Tho. Park. 1021.

A BRIDLE FOR THE TONGUE;

OR,

A Treatise of ten Sins of the Tongue.

viz. { *Cursing*, *Swearing*, *Slandering*, *Scoffing*, *Filthy-speaking*, *Flattering*, *Censuring*, *Murmuring*, *Lying* and *Boasting*. }

SHEWING,

The nature of these sins, and how many wayes men may be guilty of them; with the Causes and Aggravations of them, and Remedyes against them: Together with many Considerations, Rules, and Helps for the Right ordering of the Tongue: Divers common places succinctly handled, and divers Cases cleered.

By *William Gearing* Minister of the Word.

Solicitam ori tuo custodiam pone, non enim est quicquam in nobis, quo faciliùs peccare possumus, quam linguâ. Hier. Epist. *ad* Demetriad.

London, Printed by *R. H.* for *Tho. Parkhurst* at the Sign of the *Three Crowns* over against the Great *Conduit* at the lower end of *Cheapside*. 1663.

BRITISH MUSEUM

To the Right Honourable, Sir *Orlando Bridgeman*, Knight and Baronet, Lord Chief Justice of his Majestyes Court of *Common-Pleas*, *&c.* and to the vertuous Lady his wife.

Right Honourable.

AS Man is a reasonable creature, so is speech given to him by God to express his reason, and a tongue to utter that expression: Brute creatures can make a noise, but man only can articulate his voice; his mind provideth the matter, his breath the convoy, and his tongue frameth distinct and significant words and syllables, and carrieth the sense of our minds from us by the ear to the heart of others: The Tongue is the secretary of the mind, and the Interpreter of the heart; it is the great huckster by which we negotiate and traffique one

Plin. nat. histor lib. 7 cap. 16.

with another. The Teeth, saith Pliny, *serve not only to grind our meat for our daily food and nourishment, but necessary also they be for the framing of our speech: the fore-teeth stand us in good stead to rule and moderate the voice by a certain concent and tunable accord, answering as it were to the stroke of the Tongue; and according to that row and rank of theirs wherein they are set, as they are broader or narrower, greater or smaller, they yield a distinction and variety in their words, cutting and hewing them thick and short, framing them pleasant, plain, and ready, drawing them out at length, or smothering and drowning them in the end: but when once they be fallen out of the head, man is bereaved of all means of good utterance, and explanation of his words: Therefore God in Scripture threatens to strike the wicked on the cheek-bone, and to break the teeth of the ungodly.* Psal. 3. 7. And to smite on the cheek-bone, and break out the teeth, *saith* Drusius, *signifieth in a proverbial speech, a punishment joyned with reproach and infamy. The Tongue hath no Rein by nature, but hangeth loose in the midst of the mouth, taking that hollow place as its appointed limits for the nimbleness thereof. Man hath many importers, his ears, his eyes, and all his senses in their several employments, but only*

Percutere maxillam, figura quasi proverbiali significat pœnam cum ignominia & dedecore conjunctam. Drus. observ lib. 3 cap 5.

one

one exporter, &c. the Tongue, and that finds work enough to utter all their reports.

The Tongue in Scripture is called Mans Glory; *but alas! foolish man turneth his glory unto shame; he hath no member more fit to honour God, and edify his Neighbour; and none whereby God is more dishonoured, and Mankind more injured: Most commonly when Gentlemen meet, they talk of their Hawks and Hounds, their Feasts and Banquetings, their pleasures, sports, and pastimes; When Gentlewomen meet, they talk of their Attires and Habits, new fashions and new fangles: When Husbandmen meet, their discourse is how the year will fall out, What the price of Corn and Cattle is: Neighbours can meet together to conferre about Town-business; but God is quite forgotten, as a dead man out of mind: Some indeed (for fashion sake) will a little talk of God, but it is in a cold and dead manner without any life at all, not talking of him with delight: Men nowadayes count it a shame to them to read the Scriptures, to pray, to entertain one another with holy discourses, for fear of being talkt of by others; so carrying the light in a Theeves Lanthorn: Whereas wisdoms Maidens of honour will cry in the Market-place; and whosoever hath the Law of God in his heart, cannot but speak of him and not be a-*

Clara cum laude tacita. Gloss. in *Rom.* 16.

Prov. 9. 3.

shamed. But alas! if ever mens tongues were set on fire with hell, it is in this age: and if prophanes, slanders, revilings, lying, blasphemies, scoffings, oaths and execrations, were taken out of mens words, how few would remain! but pertinent and profitable speech that savoureth of grace and godliness is as rare as the other abounderh.

Physitians take great notice of the tongue, judging thereby of the health or sickness of the body: so our words shew plainly the quality of our souls; and as a vessel is known by the sound, whether it be whole or broken; so are men proved by their speech, whether they be sound or rotten at heart: Holy tongues are alwayes desirous to be speaking good, to speak of Gods name, which to do, is truly to sanctify it, saith Polanus: *This is the practice of the glorified Saints, and must be ours: A Father takes most delight in his child, when it can talk of him, and with him; so God loveth to hear us praising him, and making him our song: And as the Bees mingle nothing in their little mouths but honey; so should our tongues be alwayes honied with the love of God, and to feel no pleasant sweetness, but to hear the praises of God pass throw our mouths, with so daily thankfulness for all our blessings, that some honey-dew may pass into the hearts of the hearers. 'Tis*

t Polan. Syntag. cap. 10. de lege.

good

good to speak of God reverently, not to shew our own eloquence; but with a spirit of humility to distil the precious balm of true devotion, sometime into the ears of one, sometime of another, which must be done sweetly by way of inspiration; for marvellous it is, how much a sweet and amiable persuasion to any good, is of force to attract the hearts of men unto it. Words are not to be affected by us for curiosity or vain glory; to what end saith St. Augustine, is a golden key, if it open not what we desire? and what hurt if the key be of wood, so it do the deed which the other cannot? seeing all that we expect from a key, is but to open what before was shut up: therefore all painted and gawdy words must be avoided, that edify not. A good man had rather his words go forth in a plain dress, then in the garb of an Harlot. But albeit our words are to be without vain affectation, yet Rhetorical and Hyperbolical expressions are sometime useful and excellent: such speeches as are according to the rules of Art, which are laid down in Rhetorique, which delivereth rules of elegant speech; and what is according to Art, must needs be lawful, useful, and commendable. 1. Because the Arts are gathered out of the creatures by the wisdom of God which is in the creatures, or from the divers actions and affections of the

creatures

creatures, working according to the severa ends they are directed unto; which ends are good, as may appear by the examination of particular Arts, as Logick, natural Philosophy, Astronomy, &c. *This elegant kind of speaking God hath given to some men more then others, according to the wisdom and passionateness of affection bestowed on them; indeed this kind of speech is the most excellent of all other; and we shall observe that the most lofty writings of the Scriptures are written in this stile; as the book of the* Canticles *is a continual Allegory; and why was* David *called* the swee-singer of Israel? *was it not for that the Psalms of all other Scriptures are most full of Metaphors, Allegories,* Hyperbolies, &c. *So the* Songs *that are in Scripture, and the Books of the Prophets do abound with these figurative sentences.* 2, *Because the Arts do not contradict each other; for what is true in one Art is not falsifyed by another Art; and what is true in Logick, Grammar,* &c. *is not false in Rhetorick or Theology.* 3. *All Arts are subservient to Divinty; She is the Mistriss, the rest are the handmaids; therefore this is to be noted, that we are not alwayes bound to strict propriety of speech, but have liberty allowed us out of the word of God to adorn our speeches with figurative sentences: He is*

rightly

rightly eloquent saith Cicero, *who observing a* decorum, *and tempering his stile according to his person, can speak fitly, fully and fluently of all things, temperately of mean things, and weightily of matters of importance.*

As for prolixity and shortness of speech, either may be used commendably in their time; as Mariners sometime sail with large spread, and sometime with narrower gathered sails: we should affect rather to be great doers then great speakers: It is said of our Saviour, he began first to do, and after to teach. Act. 1. 1. *It is a monstrous thing for a man to have his tongue larger then his hand. God hath made the tongue of man less then his hand: and closed it up in his mouth, teaching him thereby to use but few words, and many deeds, speak little and do much: and* Solomon *tells us, that* in the multitude of words there wanteth not sin. *Prov.* 10. 19. Emyssen *saith:* there is as much difference between saying and doing, as between leaves and fruit: He *that* sayes *onely, is like the Figtree in the Gospel, which brought forth leaves only: He that* doth *also, is like* Aarons *rod which brought forth blossoms and Almonds: Blossoms as leaves, and Almonds as fruits: that man only knoweth to speak well, that hath learnt to do well. The Scripture mentioneth three Tongues which are in every*

Didac. Stell. de contemp. mundi.

every well disposed man. 1. *The tongue of the heart*; loqui veritatem in corde suo; *for a man to speak the truth in his heart.* Psal. 15. 2, 2. *The tongue of the mouth*; non agere dolum in lingua sua, *ver.* 3. 3. *The tongue of our works:* the works which I do, *saith Christ*, they bear witness of me, *Joh.* 10. 25. *God little regardeth words without works; for he is not as* Mercury, *to whom Tongues only are offer'd in Sacrifice: Better it is with the* Lacedemonians *to do well, then with the* Athenians *to speak well.*

Yet the speaking little, so much commended in Scripture, is not to be understood of few words only, but that we should not speak many unprofitable words; for in matters of speech, the quality, not the quantity is to be regarded; but the two extreams are to be shunned: for too much to play the sullen, refusing to contribute to familiar discourse in good company, seemeth to have a distast or a disdain; so to talk alwaies, not affording any opportunity to others to speak, savoureth of vain glory and vanity; so that Balaams Ass *spake more to the purpose then such men do: Speech is often like unto coyn, which passeth for currant, not in regard of the mettall only, but of the stamp that is set upon it.*

Multa non multum.

Multa dicendo nihil dicunt. August.

Now the *designe of this Treatise which I humbly*

humbly dedicate to your honours, is to set forth the evils of the Tongue, and more particularly of ten sins of the Tongue; to shew the nature of those sins, the several branches, the mischiefs, and aggravations of them, with remedyes against them, whereunto I have added divers considerations, rules, and helps for the government of the tongue, shewing also wherein the right ordering of the Tongue consisteth, all which is fitted to the times, as the ingenuous Reader will well discern.

Right Honourable,

I *Have made bold to send this slender Treatise into the world, under your honours name and patronage, which I have presumed to do, understanding the goodness of your dispositions to be such, that I cannot in the least doubt, but that you will pardon my boldness, and cherish this small spark and evidence of my unfeigned affection to your Honours. My Lord! Judges and Magistrates are fingers of that great hand that governeth the world; the Gods of the earth to be dispensers of Gods mercy to good men, and executioners of his judgements upon evil-doers: Compassion is the handle, Justice the edge, and Mercy the point of the Magistrates sword: the Magistrate is a common servant for the common good and wealth of all; and he*

is a happy man indeed, that liveth least for his own, and most for the good of others; it is the right use of authority, when Governours respect not their own ends in publique actions, nor wear the sword of Justice in their own sheath, as I hear your Lordship doth not.

Whereas many in high places make Tacitus *their Gospel, studying Lucian more than the old Testament, and* Macchiavel *then the New; your Lordship knows that there is no Nobility like to the New-birth in Christ, no Beauty like to the beauty of the Daughter of* Sion, *who is all glorious within; no Honour to the Service of God; no Glory to the Cross of Christ, no Gain like Godliness, no Treasure to that which is laid up in Heaven; no cloathing to the righteousness of Christ; no Ornament to the ornament of Humility and Meekness; no Crown to that of Immortality; no kingdom to the Conquest of our Selves; no Learning to the knowledge of Christ, no Wisdom to that of the Spirit; no Joy to that of a good conscience, no Life to a Heavenly conversation. The Lord grant that you may alwayes account it to be more honour to you to be a servant of God, then a Judge over men; as* Theodosius *the* Emperour *esteemed it more honour to be* Membrum Ecclesiæ, *then* Caput Imperii, *a Member of the Church of Christ, then Lord of the World; and that*

you

you may be like unto Moses; *who as he pleaded the cause of God to the people with the sword of Justice, so he pleaded the cause of the people to God with the tears of Mercy; for good Governours should have* manus ad clavum, oculos ad astra, *their hands at the Stern, and their eyes to Heaven. The Lord continue your Lordship long to execute judgement and justice among us, which even the Heathens acknowledge to be* mentem Dei, Harmoniam Cæli, & concordiam mundi; *and enrich you Both with all Heavenly blessings: So prayeth (my Lord and Madam)*

Your Honours in all

Gospel-Services to

be commanded.

From my Study at *Mayfield* in *Sussex. August* 24. 1663.

W. GEARING.

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A BRIDLE FOR THE TONGUE.

CHAP. I.

Jam. 1.26. *If any man among you seem to be Religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain.*

THe *Apostle* having shewed, *that every good and perfect gift cometh down from God.* ver. 17. and that these spiritual gifts are conveyed by the preaching

of the Word: He cometh in the next place to press it as a duty incumbent upon all, to wait upon the preaching of the Gospel, as the means that God hath appointed for the obtaining of Grace. *ver.* 19. he saith, *let every one be swift to hear*: that is to hear what God saith unto him in his word; *and slow to speak*; that is, against that word that meeteth with the most secret corruptions of his heart: in *ver.* 21. he sheweth the manner how we should come to the Word, pressing all to come with due preparation thereunto: shewing also how we should carry our selves in hearing, and after hearing, not satisfying our selves with bare hearing; but to mind an after duty, to receive with meeknesse the engraffed word; or so to receive it, that it may become an engraffed word, and be able to save our souls; for it is not the bare knowing and receiving the Word into the ear, that will make men happy; *but he that is a doer of the work, as well as a hearer*

of

of the word, that man shall be blessed in his deed. ver. 22 26.

Here the *Apostle* speaks against some that did seeme to be Religious, and yet did not take any care to keep their tongues in order, whence we may take notice, that here is,

1. *A supposition, that some may seem to be Religious, and yet want the truth of Religion in heart, life, and conversation.* This seeming to be Religious, you may know what he meaneth by it, by the verses foregoing: they seemed to desire to hear the mind, and to know the will of God, as if they would serve him, when their hearts were not brought over to him: the Apostle compareth them to those that having beheld their faces in a Glass, going away, do straight way forget what manner of men they were, shewing the danger of being such formal hearers, and no more: by a similitude, comparing them to men that come into a Barbers shop, or some other place, where there hangs

Sometime the word δοκεῖ he thinketh or he seemeth, is a meer expletive particle without any signification. *Mar.* 10. 42. *Mat.* 20. 25. *Hoord.* in *Eph.* 4. 30.

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hangs up some pure Chrystal-Glass, wherein they look and view themselves, but never mark what is amiss in them, much less take any care to amend it; such be they that come to hear Sermons, where the clear and pure Glass of Gods word laies before them the uglinesse of their sins, and the deformity of their lives, but they have no care to reform and redress any thing, and so going away as bad as they came, are never the better for coming: one calls them Religious, because they make a shew of Religion; yet Hypocrites, because this is but a shew without the life of Godlinesse.

Crook's Hypocr. Part. 1. Chap. 15.

2. Here is a sin that many are guilty of, that yet seem to be Religious; and that is, *the not bridling of the tongue*; it is a *Metaphor* taken from unruly Beasts, because by putting Bits and Bridles upon them, and into their mouths, we turn them about as we please: hereby he gives us a hint how disorderly a creature an unbridled

led tongue is, when it is not kept in the bounds that God hath set for it; *The tongue is an unruly evil, that no man can throughly tame.* Jam. 3. 8. the tongue is the helm or rudder of the whole man; at this Helm ought every Christian carefully to sit, that he may bridle the whole body: The Holy Professors of the Word, must endeavor thereby, not only to reform their actions, but also to reform their speeches, and moderate their tongues, that they fall not into those vices whereunto the Godless tongue is given.

Turbull in hunc locum.

3. You may take notice, *that those who have a seeming shew of Religion, who yet take no care of their tongues, their Religion is but seeming, there is no truth nor reality of Religion in them:* so that he that cometh to the Word, and taketh no care to bridle his tongue, he deceiveth his own heart; that is, saith *Aquinas*, by thinking this shall not be counted any great fault: and this is the greatest deceit

Aquinas ad loc.

of all other, when men deceive themselves, or their own hearts deceive them: this is the greatest danger, because the heart is the greatest Impostor; therefore saith *Moses*, *Deut.* 11. 16. *Take heed lest your own hearts deceive you.*

4. This sheweth the vanity and emptiness of such mens Religion; there is no power at all in it, *such Religion is vain*: the word here translated Religion, is in the Greek θρησκεία signifying Worship, comprehending both λατρεία, δουλεία, and εὐσέβεια, as *Pareus* hath noted: the Latin word is *Religio*, and the word is usually rendred in English, *Religion*; *and whosoever cleave unto God with a sincere faith and worship, call upon, and serve one God lawfully, they are rightly termed Religious*, saith *Bullinger*: Now Religion where it is in power, it will bind the tongue to the good behaviour, and the whole man, so that nothing be spoken or done to the dishonour of, or as may be unbeseeming the profession

Pareus.

Bullinger decad. 4. Serm. 5.

profession of Religion: One saith, that many men have a form, they receive a *Mark*, but refuse a deep stamp and impression; the *Mark* is a seeming to be Religious; the deep stamp is the bridling of the tongue, *&c.* *And he that bridleth not his tongue, that man's Religion is vain*, whatsoever shews of Religion he maketh: *That is vain.* 1. That is to no end; that is to no end that bringeth no profit with it. *Psal.* 127. 1. *Rom.* 6. 21. 2. That which deceiveth a mans hope and expectation, that bringeth forth a Lye, 1 *Cor.* 3. 20. *Psal.* 62. 10. such is the Religion of such a man, it is both unprofitable, and that which doth deceive his expectation.

Torschels. Hypocr.

Se alcuno pra voi si pensa esser Religioso, e non raffrena la sua lingua, ma disuia il suo cuore (i. e. in vanna) la Religion di costui e vana.

Ital. Some will have *Religio* to be derived a *Relinquendo*, because we leave false errors, and earthly desires, and seek after the true God and Heavenly things: But *M. Cicero* supposeth that *Religio* is so called a *Relegendo*, of Selecting, or putting apart; because they that be Religious, do carefully chuse all things which seem to belong to the service of God; but he is confuted by *Lactantius. Instit. lib.* 4. *cap.* 28. *Jerom* and *Austin* following him, derive Religion a *Religando*, of tying or binding: *Jerome* hath this expression. *This bundle tyed up with the Religion of the Lord which is one.* Hieron. Comment. in *Amos.* 9.

CHAP. II.

A point of instruction raised

FRom the words thus opened, we may gather this point of doctrine.

Doct. *THat when men make a seeming shew of Religion in the outward performance of the duties of Gods Worship and Service; and in the mean time take no care to keep their tongues within the bounds that God in his word hath set down: those seeming shews of Religion are vain; that mans Religion is vain, there is nothing of Religion in such a man.* God sets this down as one note, how a person truly gracious may be known, *viz.* that he labours to keep his tongue in due order; the question is put, *Psal.* 15. Who is the Citizen of Heaven, or who is he that is truly Gracious? and he answereth *ver.* 2, 3. *He that speaketh the truth from his heart, he that backbiteth*

backbiteth not with his tongue, nor is apt to believe such reports as are raised against his neighbour: and *Psal.* 34. 12, 13. he giveth the command, *keep thy Tongue from evil, and thy lips from speaking guile:* and backs it with a promise of life, that is eternal life: the regulating the tongue is set down as a rule for his practice, that would enjoy God hereafter: and the *Psalmist* saith, *Psal* 39. 1. he would keep his tongue as with a bridle, or put a muzzle upon his mouth, that he might not offend with his tongue, nor do any thing that might unbeseem Religion; this course he took, and because he found it an hard matter for himself to accomplish, he goes to God, beseeching him to do it for him. *Set a watch O Lord, before my mouth, keep the door of my lips.* Psal. 141. 3. This he did, saith *Ambrose*, *Quia fortasse aliquando aliquid locutus erat incauti-*

chasam, obturare, claudere, obstruere, dicitur, de ore ac naribus instrumentum quod in ore jumenti ponitur, ne comedat vel mordeat. Lorinc, in Psal. 39. 1.

Si inter arbores vitesque aretur, fiscelis bestias capistrari, ne germinum tenera praecipant. Plin. nat. Hist. lib. 18.

Ambros. Serm. 2. in *Psal.* 108.

us:

us: because perhaps he had spoken something somewhat unwarily; and this is the whole series of his resolution. *Psal.* 101. that as he will not allow this sin in himself, so he will not suffer it in any about him. *ver.* 5, 7. This *David* resolveth to do as a Magistrate, and in his own house. God under the Law took order, *that if a false witness did rise up against any man to testifie against him that which is wrong; then both the men, between whom the controversie was, should stand before the Lord, before the Priests and the Iudges which should be in those daies, and the Iudges should make diligent enquiry; and if the witness hath testified falsly against his brother, then should they do unto him, as he had thought to have done unto his brother, that the evil might be put away from among them.* Deut. 19. 17, 18, 19, 20. Consider likewise, what *Solomon* gives in charge, *Prov.* 4. 23, 24. First he begins with the heart, the root of all: *keep thy heart above all keeping*, then he

he cometh to the Tongue: *put away from thee a froward mouth, and perverse lips put farre from thee*: and God himselfe by his spirit gives singular testimony of *Job*, both in the first and second chapters of *Job*. *that he did not yet sin with his lips*: it is an hard matter to keep the tongue in order in great calamities; yet *Job* in all that misery did not sin with his tongue, he charged not God foolishly.

Job 1. 22.
Job. 2. 10.

CHAP. 3.

The point confirmed by 5 Reasons.

NOw come we to the reasons of the point, *why he which brideleth not his tongue, though he seem Religious, yet his Religion is vain.*

Because Gods word (which is the true ground of Religion) sets rules to order and govern the tongue by; and the Lord gives it in charge, that those that

Reas. 1.

that have Grace in their hearts, should have their tongues seasoned with Grace. *Colos. 4. 6. seasoned with salt*: there is the Salt of Holy doctrine *Mat. 5. 13.* the Salt of Mortification *Mar. 9. ult.* and the Salt of savory speech. *Prov. 10. 20. Prov. 16. 23. let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister Grace to the hearers.* Eph. 4. 29. It is said of Christ, that *Grace was poured into his lips*, Psal. 45. 2. *and the people wondred at the gracious words that proceeded out of his mouth.* Luk. 4. 22. Our Saviour tells us that for every idle word that men shall speak, they shall give an account at the last day; and if so; then much more for every sinful and wicked word.

Sal doctrinæ, Sal mortificationis, Sal boni sermonis.

Reas. 2. Because God forbids the exorbitances of the Tongue, as discovering much corruption; *if so be you have been taught by Christ, as the truth is in Jesus, then put off concerning the former conversation, the old man which*

is

corrupt, &c. *putting away lying, speak every man truth to his neighbour; let all bitterness, wrath, and anger, and clamor, and evil speaking be put away from you with all malice.* Eph. 4. 22, 25, 31. and this is commanded to be put off upon this ground; because ye have put off the old, and put on the new man: and the Apostle Peter having spoken of their Regeneration, *chap.* 1. he grounds his exhortation to this duty upon it. 1 *Pet.* 2. 1. *Wherefore lay aside all malice, and envy, and all evil speaking.*

Because according to what is most powerful in the heart of man, such are the expressions of the tongue; what the heart most abounds with, that will the tongue most utter: if a Treasure of sin be in the heart, the tongue will be full of evil; and for men to make shew of Religion, and yet leave their tongues unbridled, this plainly sheweth the vanity of such mens Religion. *Prov.* 10. The wise man sets the tongue of the Righteous *Reas.* 3.

teous against the Heart of the wicked; and as one is compared to choice Silver, so the other is little worth, worth nothing; and such a perverse tongue shall be cut off: *Out of the abundance of the heart, the mouth speaketh.* Mat. 12. 34. The strokes in Musick answer to the Notes that are pricked in the Rules. The Anatomists teach, that the heart and tongue hang upon one string; and hence it is, as in a Clock or Watch, when the wheele is moved, the hammer striketh; so the words of the mouth answer to the motions of the heart; and when the heart is moved with any passion or perturbation, the hammer beats upon the Bell, and the mouth soundeth. *Psal.* 45. 1. *Rom.* 10. 10. as one well noteth.

Dr. *Featly.*

Reas. 4. Because when there is much sinne manifested in the tongue, it clearly sheweth that there is little grace in the soul. The Apostle *James* 3.

Though the tongue now and then may prove a false glass, yet it is then when it maketh shew not of the worse, but of the better; as false glasses do commonly make men seem faicer than they are, not fouler. *Stock. Exposit.* in *Malac.* 1.

from

from *ver. 6. ad* 12. sheweth that though the tongue be a small member, yet 1. There is a world of iniquity in it; and for the variety of sin in it, he might well say so: it is *parvum* but *pravum*, a member little in quantity, but great in iniquity: some indeed number 24, others 29 sins of the tongue. 2. The Apostle saith, *that the sins of the Tongue defile the whole body.* 1 Cor. 15. 30. *Evil words corrupt good manners*: when the earth is broken up, and a filthy stench cometh out, it argueth there was some dead corps there; so when men send out railings, cursings, blasphemies, *&c.* that one is not able to endure, these spring from a dead and rotten soul, these sins are great spots to Religion: the *Pharisees* found fault with Christs Disciples for not washing their hands before meat; Christ tells them that the meat they eat with unwasht hands, defiled them not, *but the things which come out of their mouths*, as evil speaking, *&c.* these defile the

man

man. *Mat.* 15. 8. It is not credibl
saith St. *Ambrose*, he should live we
that speaketh wickedly; *in man*
words there wanteth not sin. Prov. 10
29 He that can sport at sin with h
tongue, will not stick to commit it,
time and place give leave, bein
tempted thereunto. 3. The unbridle
Tongue is set on fire of Hell: the Pro
phet speaking of the incurable mi
chief of the evil tongue, saith it is
the sharpe arrowes of a mighty man,
as the coals of Juniper. Psal. 120. 4
Juniper burns soonest, and keeps fir
longest of any wood: such is th
force of an evil tongue; *it sets on fir*
the course of nature, and is it self set o
fire with Hell; the Devil is in tha
tongue, he kindleth a fire in it, and
bloweth it with the bellows of all mis-
chief: now then consider what tha
mans Religion is that hath such a
tongue, what shew soever he maketh.
4. He sheweth how crosse this is to
Religion by natural demonstrations:
one and the same tree cannot bring forth
good

good and bad fruit; it is contrary to nature, and he illustrateth it; that Man with one tongue should bless God, and curse man, made after the image of God, were a great vanity to think: to bless and to curse are things contrary one to another, and be not in the same tongue; as a Fountain cannot send forth sweet and bitter water, which being considered, sheweth such a mans Religion is vain.

Because what pretences soever such men make, this sheweth them to be Lawlesse and Lordlesse men. *Psal.* 12. 3, 4. though they may say God is their Lord in their words, yet this sheweth they are without acknowledging any to Lord it over them: they say their tongues are their own, and who shall Lord it over them? if God were their Lord, then they would keep his Commandements; and to such will Jesus Christ say at the last day, *why call ye me Lord, and do not the things that I command you?* and the Law of Christ is, *Let no corrupt* *Reas. 5.*

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communication proceed out of your mouths; and let him that nameth the name of Christ, depart from iniquity.

CHAP. IV.

Sheweth in divers particulars, how much men fail in this point.

THis then may inform us, how great a number of men there are, whose seeming shews of Religion will be found to be but vain, because of their unbridled tongues: consider how common this sin is, and how many that profess themselves Christians, are guilty of these sinnes in an high degree; and let us hence see what great cause we have to lament the great decay of Religion with the Prophet, *Psal.* 12. 1. 2. *Help Lord, for the Godly man ceaseth, for the faithful fail from among the children of men:* and he proveth it is by this; *They speak vanity every one with his*

Neigh-

Neighbour; with flattering lips, and with a double heart do they speak: and mark how general it is: *every one speaks vanity to his Neighbour*: and if this be so bad joyned with a seeming shew of Religion, what is open prophanes? The Prophet *Jeremiah* complaineth also, wishing his eyes were a fountain of tears, that he might weep day and night for his people, and bewaile the misery that is coming upon them, and all because of this sin: *they bend their tongues like their bowe for lyes. Jer. 9. 3. they will not speak truth, they have taught their tongues to speak lyes ver. 5. their tongue is as an arrow shot out, it speaketh deceit; one speaketh peaceably to his neighbour, but in his heart he lieth in wait.* ver. 8. shall I not visit for these things, saith the Lord? So St. *Paul*, *Rom. 3.* when he insisteth upon the general corruption of nature, he quickly passeth it over, but he spends two verses, *viz.* the 13 and 14. upon the sins of the tongue; speaking of wicked men,

he ſaith, *their throat is an open Sepulcher, with their tongues ther have uſed decit, the poiſon of Aſps is under their lips, whoſe mouth is full of curſing and bitterneſs*: the poyſon of Aſps is under the tongues of ſuch perſons: now Naturaliſts obſerve of the Aſp that it poiſoneth a man ſecretly, with a kind of delight, and it is ſuch a poiſon as is incurable, killing a man in four hours; very fitly repreſenting the poiſon of the tongue; for ſuch a one woundeth his brother in ſecret, and he knoweth not who hurteth him; and he hardly admits of cure again: We have great cauſe to bewail the commonneſſe of this ſin in theſe Gospel-times; a ſin ſo rife, even among thoſe that ſeem to be Religious, that we may lay it to heart, and beware thereof; and ſo much the rather, becauſe the ſins of the tongue are a ſpecial cauſe of procuring miſery upon

The Aſp doth *morſu inficere*, ſaith *Grynæus*.

Aſpidum ictui vel varum vel nullum remedium invenitur. Ælian. nat. hiſt.

Compertum eſt ictu læſos huſuſmodi vix horis quatuor ſuperſuiſſe. Pierii Hierogl. lib. 14.

Puncto acus ſimile. Plin. Actuari *de medic. compoſit.* Gloſs. Interlinear. *in* Rom 3.

upon a Land, and People. Consider therefore

1. That when men come to the publike worship of God, to hear the word of God, *&c.* and yet take no care of their tongues, God esteems them more like unto poisonous creatures, then to men that have his Image upon them; more like to Asps or venemous serpents then men: of such the Prophet speaketh, saying, *They have sharpned their tongues like a serpent.* Psal. 140. 3. and his case when he was among them, was as bad as *Daniels* in the Lions Den: *My soul,* saith he, *is among Lions, and I lie even among them that are set on fire; even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.* Psal. 57. 4. and the Lord tells the Prophet *Ezekiel, that briars and thorns were with him,* such as scratch and tear all that come near them; *and that he dwelt among Scorpions,* the most poisonful of all other creatures. *Ezek.* 2. 6.

2. The

2. The Lord compareth men of evil tongues to all kind of deadly instruments; *to a maul, to a sword, to a sharp arrow.* Prov. 25. 18. the one is sufficient to knock a man on the head, the other to run thorow his body, and the other to pierce him to the heart; to signifie to us, that while a man may goe about to avoid one, he may yet be in danger of being hurt by another before he is aware of it.

3. By these sins of the tongue, men break no less then three commands of God at once. 1. The sixth Commandement, *Thou shalt do no Murder*; men are apt to think if they lay not violent hands upon their neighbour, it is nothing: but our Saviour, *Mat.* 5. 21, 22. sets down three sins as breaches of this command. 1. causeless and unadvised anger, though it break not out into words. 2. rash and inconsiderate words. 3. railing and reviling speeches; and these shall be in danger of Hell-fire: and how many poor souls have run this hazard, and

Sunt Homicidæ interfectores, fratrum, & sunt Homicidæ detractores eorum. Clem. Alex. Epist. 1.

and yet never considered it! and besides this, I shall add further, there is yet a fourfold murder of the tongue.

1. By commanding any to be unjustly slain and executed, as *Saul* commanded *Doeg* to fall upon the Priests of the Lord, who slew fourscore and five persons. 1 *Sam.* 22. 17, 18. Thus *David* contrived the death of *Uriah*, and commanded *Joab* to set him in the front of the battle against the children of *Ammon*, where he was slain. 2 *Sam.* 11. 15. thus *Absalon* gave charge to his servants to kill *Amnon*. 2 *Sam.* 13. 28. and *Ahab* and *Jezebel* to the Nobles and Elders of the City to put *Naboth* to death. 1 *Kings*. 21. 10.

2. By giving counsel to any to procure the death of any one: thus *Herodias* taught her daughter *to aske the head of John Baptist in a Charger of* Herod. *Mar.* 6. 24.

3. By giving ill language, and reviling words, whereupon a fray

is occasioned, and murder ensueth.

4. By bearing false witness against any one, in case of life.

2. By the sins of the tongue men break the eighth Commandement, which is, *Thou shalt not steal.* Though many men rob not their Neighbors of their Goods, yet of their good names; and this is a sin of an higher nature than stealing their Goods; for the loss of Goods may be valued, but the loss of a mans good name cannot: *a good name is better then precious ointment*, Eccles. 7. 1. Costly ointments are reckoned among the treasures and happiness of Princes; and he that robs a man of that, robs him of his choicest Jewels; *the death thereof is an en evil death; the grave were better then it*, saith the son of *Syrach*, *Eccles.* 28. 21.

3. There is a plain breach of the ninth Commandement, *Thou shalt not bear false witness against thy neighbour.* Now a false witness sins, 1. Directly against God, robbing him of his

his honour, by speaking an untruth, breaking his Law that forbids it. 2. He doth injury to the Judge whom he deceiveth by lying. 3. To an Innocent whom he betrayeth by bearing a false Testimony.

Testis falsidicus tribus personis est obnoxius, sc. Deo quem perjurando contemnit, judici quem mentiendo fallit, Innocenti quem falso testimonio prodit. Isidor. *de sum bono.* lib. 3. cap. 59.

4. These sins of the tongue, are of such a nature, that without Grace to repent of them, and forsake them, they will exclude a man out of Heaven; the Apostle mentioneth a Reviler to be one that shall be shut out of Heaven. 1 *Cor.* 6. 9, 10. and *chap.* 5. he saith that private familiarity with such must be cast off; and that men may see the danger of it, *David* proposeth the question, *What shall be given unto thee, or what shall be done unto thee thou false tongue?* and himself maketh answer by the spirit of God: *Sharp arrows of the mighty, with coals of Juniper.* Psal. 120. 3, 4. that as they shoot at God, and his people

people, so God shall shoot at them; he shall give them *coals of Juniper*, because it is observed to be the most hot and lasting fire; this shall be their punishment: expositors think this war spoken of *Doeg*, when *David* was at *Nob*, he was there under a pretence of worshiping the Lord, for it was the Sabbath day, and *Doeg* would seem Religious; but as soon as he is gone to *Saul*, see what becometh of his seeming shew of Religion; he reporteth the matter concerning *David* and *Ahimelech* unto another end then they did intend it; wresting their words to make *Saul* think there was a plot against him, when they intended no such thing: And though for the matter it was the truth he did relate, as we may see in the story: yet for this it is that the spirit of God calls him a false tongue. See his sin and his doom. *Psal.* 52. his sin, *ver.* 1, 2, 3, 4. *he boasted himself in mischief, his tongue devised mischief, like a sharp razor, working deceitfully,*

fully, loving lying rather than to speak righteousnesse: Thou lov'st all devouring words, O thou deceitful tongue: See his doom. *ver.* 5. *God shall likewise destroy thee for ever: He shall take take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living*: and this shall be his *Epitaph*. ver. 7. *Lo, this is the man that made not God his strength*, &c. *but strengthned himself in his wickedness.*

These things being so, what reason then have we to be the more careful to avoid these sins! there being more sins in a disorderly tongue, then men are aware of; for even those that take some care of other sins, yet fail much herein: there needs a great deal of grace to keep the tongue within compass; much power may be gotten over other sins, when yet we may not seriously think of this: but let us carefully take heed hereof; for as far as this remains in any man, and is not watcht against, and pray'd against, and a man brought to be humbled under

under the ſight of it; ſo much vanity and emptineſs is in the Religion of that man; his Religion is but an outward appearance; there's little truth of Religion in ſuch a mans heart.

CHAP. V.

Of ſome particular ſins of the Tongue, and firſt of the curſing Tongue.

SECT. I.

Curſing defined.

NOw that we may take the more heed of theſe ſins of the tongue: I ſhall diſcourſe upon ſome of them, and ſhew you the evils that are in them; and firſt I will begin with that ſin of the Tongue, which is called in Scripture a *curſing Tongue*; and Firſt I ſhall define the ſin of curſing. To

To curse, is to wish the Plagues and Judgements of God upon such things or persons, with whom we are offended; There is a cursing of our selves, or others: men curse themselves, when through wrath and anger they wish evil to themselves; as when the *Jews* cryed out to *Pilate* concerning Christ, *his blood be upon us, and upon our children*, Mat. 27. 25. which within a few years after came upon them according to their wish, and lies heavy upon them to this day; and it is very frequent for wicked persons to curse and ban themselves. *God damn me, God judge me, God confound me, pray God I may never stirre, let me sink where I stand, let me never enter into the Kingdom of Heaven, nor come where God hath to do, if it be not so*: Oh how should persons take heed of such imprecations against themselves! for God heareth mens prayers two waies; either in *Mercy*, or in *Wrath*; if thou curseſt thy selt, except thou turn to God by speedy repentance, he

Definit. of cursing.

Maledictio propriè est imprecatio seu optatio mali alicui facta sub ratione mali Angelus *de* Clavis. *sum. de casib conſc. in Titul. maledict.*

Καταρῶμαι *devoveo diris, imprecor.*

Κατάρα an execration verbal or real.

מרר *verbo vel re maledixit.* Job 3. 6. Gen. 3. 17. *Ruther.*

he may hear thy prayer in his wrath and verifie thy curse upon thee to thy utter confusion.

2. Men may curse themselves when they bear rancor and malice in their heart against their brethren when they pray that God would forgive them their trespasses, as they forgive their brethren that trespass against them, and yet forgive them not: then do men curse themselves as often as they pray; and their own sins being great, do they not as it were pray, that they might sink under the burthen of them: and seeing their sins are in multitude so innumerable, and magnitude so intolerable, do they not pray in effect, *Lord, I would have thee pour out thy whole displeasure upon me for them! for so would I do, even the worst that I can against my brother; execute the rigor of Revenge upon him. Lord so deal with me, take no pitty on me; pour out the Viols of thy wrath upon me; set me up as a mark to shoot at; make thine arrows drunk in my blood;*

let

let thy sword be bathed in my Bowels; Lord, I pray thee do the worst thou canst unto me: Now because this is a fearful curse, when men are loth to forgive, and more loth to curse themselves, therefore they will either not use the Lords prayer, or leave out this petition or condition in it: A notable device to deceive themselves; it is not the saying it, will keep off the curse from them; but being in such a state, let them say it or not say it, or whatsoever prayer they use, they curse themselves; *there shall be judgement mercileſs to him that sheweth no mercy*, Jam. 2. 13.

2. Men curse others, when they bann or wish evil unto others, when men wish the Pox, or plague of God to light upon others, a vengeance to take them, the Devil to break their necks, the Devil take them, *&c.* Many men when they are provoked curse their Children, their Servants, and their Cattle; a sin too rife and common among us: now if

Maledictio est imprecatio quâ quis alteri imprecatur malum culpæ, pœnæ, vel naturæ. Alsted. Theol. Cas. Cap. 21.

a man give way to this sin, *what sho of Religion soever he maketh, his Re gion is vain.*

Sect. 2.

The greatness of this shewed in eig particulars.

NOw that we may see the grea ness of this sin, consider.

1. It is the mark of a graceless pe son, *that his mouth is full of cursing* Psal. 10. 7. This is the character of man that hath not God in all his thoughts: such a man is so full of mischief, that he venteth it upon every trifling occasion: Some indeed like *Sauls* servants, blesse with their mouths, but with their hearts they curse. *Psal. 62. 4.* but multitudes of men now-a dayes curse with their mouths what ever cometh in their way: how many that would be accounted Religious, do rejoyce at the hurt and sin of those whom they hate!

hate: now this sin raigning and Grace cannot stand together; for where it reigneth, it clearly sheweth the heart to be full of bitterness. *Rom.* 3. 14. Therefore the Apostle saith, *Their mouth is full of cursing and bitterness.* As they have gall and bitterness in their heart. *Act.* 8 23. so they utter it with their mouth as one noteth; from that root of bitterness that is in their heart, *there is brought forth gall and wormwood by their Tongues*, Deut. 29. 18. and were there not such an overflowing of bitterness and wormwood, and gall in the heart, it would not thus run out in the tongues of men: *Salvian* saith, that cursing is made the common weapon of graceless men when they are angry, their fierce wrath wishing that evil upon another, which because of weakness it cannot work.

Grynæus.

Salvian. de gubern. lib. 3.

2. This is directly cross to Gods command: for our Saviour saith, *love your enemies, bless them that curse you, do good to them that hate you, and pray for them*

them which despightfully use you. Mat. 5. 44. and the Apostle doubleth the command, *Bless them which persecute you, and curse not.* Rom. 12. 14. this is repeated for two causes. 1. To note the weightiness of it, that we should not slightly pass it over. 2. The difficulty of it; for there is nothing more hard to corrupt nature then to wish well to them that wish us ill, and to bless them that curse us; and *Peter* saith. 1 *Pet.* 3 9. *render not railing for railing but contrariwise blessing*; and this lesson which *Paul* taught others, he practised himself. 1 *Cor.* 4. 12. *we are evil spoken of, and yet we bless.*

3. It is contrary to Christs example: now every one would be looked upon to be a Christian, and a member of Christs body mystical; but if it be so, let men shew it by being conformed to his example, considering that the Lord Christ did not curse his enemies, but prayed for them; and we are commanded to imitate his example, if we are his people. 1 *Pet.* 2

22. *wh*

22. *who when he was reviled, reviled not again*: So it was with *Stephen*, he gave them not ill words for their cursing, but blessing; he sent up prayers to heaven for his enemies, when their stones flew about his ears: therefore for men to say they are Christians, and walk cross to Christs example and the examples of the Saints, is to deceive their own hearts.

4. This is quite cross to the hope of a Christian; when the Apostle bids us not *render reviling for reviling*, he addeth, *but contrariwise blessing*; for this reason; *knowing that ye are thereunto called that ye might inherit a blessing.* 1 *Pet.* 3. 9. there is no curse mingled at all with the blessings Gods people shall inherit; therefore he that curseth another, cannot hope to inherit a blessing.

Cursing is as common as stones in the street; men in one day curse oftner, then pray in a whole year.

5. How absurd a thing is it, that men with the same mouth should bless God and curse men, the Apostle sheweth, *Jam.* 3. 9. 10. shewing that this is no more consistent with

Grace, then that the ſame tree ſhould bring forth good and bad fruit, were conſiſtent with nature: As ſweet and bitter water mingled together, the bitter eaſily takes away the nature of the ſweet; and as honey and poiſon mingled together, the poiſon far leſs in quantity turneth the honey: ſo when curſing and bleſſing are in one mouth together, the bitterneſs of the curſe turneth the ſweetneſs of the bleſſing, and maketh it odious before God.

6. He whom you curſe, is made after the image of God; therefore in curſing him, you curſe Gods image. *Gen. 9. 6.* therefore the curſing of man doth in ſome ſort touch God, whom we uſe only to bleſs and to ſpeak well of. God gives a Law againſt the ſhedding of mans blood, and gives this reaſon; *for in the image of God hath he made man*: and *Prov. 17. 5. Whoſo deſpiſeth the poor, deſpiſeth his Maker*: the wrong that is done to the poor man, is done to the Lord, his

his Maker: as the abusing of the Kings image, is the abusing of the King, declaring a want of love and reverence toward him; in like manner by cursing to abuse men [Gods images] is to abuse God, and to do against that love and reverence that we owe unto him.

Mayer Exposit. in Jam. 3.

7. Herein men intrench upon that which is Gods sole prerogative: for of right it belongs only to God to curse: God tells *Abraham, I will curse them that curse thee.* Gen. 12. 3. *Abraham* must not curse his enemies. Thou in thy passion wishest evil upon another, that (it may be) hurts thee: Thou serst thy self by this deed in the Lords throne, to whom vengeance belongeth, and who hath commanded us not to avenge ous selves, but to recompence good for evil. *Ro.* 12. 18, 19, 20. and he that doth not so, sets up himself in the stead of God, whose right it is to avenge wrongs and injuries.

How foolish is this! hereby they make as though God knew not when, nor whom, nor how to strike; how saucily do such deal with the God of vengeance?

8. Those that live in this sin, do presumptuously set up themselves above God; for such a one makes himself his own Judge, and God must be the executioner of his passion. By these particulars, you may see the greatness of the sin of cursing.

Sect. 9.

How severely God punisheth cursers, shewed in five things.

Let me therefore beseech you to take heed of this sin of cursing; and to this purpose observe and consider the dreadfulness of the punishment that will light on those that take liberty to go on in this sin, except it please God to grant them repentance that they may be saved; and to this end, consider seriously that most dreadful place of scripture. *Psal.* 109. 17, 18. where are five dreadful evils that the Holy man by the spirit of God denounceth against those that are guilty of this sin.

1. As

1. As he that is given to curſing, cared not for bleſſing, ſo he ſhall have nothing to do with it; he delighted not in bleſſing, and it ſhall be far from him.

2. He loved curſing, and a moſt direful curſe ſhall be his portion: ſuch is the condition of all curſers, whoſe tongues run with great ſpeed on the Devils errand, whoſe maledictions are ſhot out of their mouths juſt like fools bolts, not caring where they light: that like ill-made Pieces with which while men diſcharge at others, they recoil in ſplinters upon their own faces.

3. Mark in what manner it ſhall come upon him: it ſhall come into his Bowels like Water, and like Oile into his Bones; water and oile are ſoaking things; and a drop of oile upon a piece of cloth, ſpreads it ſelf abroad, and ſoaks ſo into it, that it can hardly be gotten out: So curſing ſhall come within the man that loveth curſing, ſoaking into his very bones and

bowels; it shall fall upon his inner-man: Now what this is, the Prophet tells us. *Lament.* 3. 65. namely, *sorrow of heart.* The Prophet imprecating evil upon the enemies of the Church, prayes thus to God: *give them sorrow of heart, thy curse upon them,* and this of all other is the most dreadful evil; *a wounded spirit who can bear?* a sore judgement it is for a man to be *like the troubled sea that cannot rest, whose waters cast up mire and dirt;* Isai. 57. 20. It is a disease that changeth the countenance, and terrifieth both soul and body: the Jews said of Christ, *his blood be upon us, and upon our children,* Mat 27. 25. a sore imprecation, and it pursues them to this day *tanquam attonitos & terrefactos:* they look as men affrighted and astonished; and some say they may be distinguished from all other men in the world.

Aretius in Mat. 27

4. It shall stick so close unto him, as he cannot escape it; it shall be as a Garment about him; *let it be unto him*

as

as the garment which covereth him, ver. 19. it shall not be easily thrown off; as his garment that is fitted, and sits close to his body: and if every curse should stick a visible blister upon the tongue, as it doth insensible ones on the soul, oh how many mens tongues would be too big for their mouths, and their mouth as an open sepulchre full of rottennes and putrefaction!

5. It shall lie upon him to all eternity: they that have frequently poured out cursings upon others, shall lye under the curse of God for ever; *Goe ye cursed into everlasting fire*: cursing saith the *Psalmist*, shall be to him for a girdle, wherewith he shall be girded continually; this girdle he shall alwaies wear, and never put off, it shall be continually about his loins: now

Maledictio est peccatum gravius, 1. *Si Imprecatio mali fiat ex animo.* 2. *Si fiat ex plena deliberatione animi.* 3. *Si malum quod imprecamur alteri sit gravius; extra hos casus est peccatum levius.* Alsted. Theol. Cas. Cap. 21. Of the judgements of God upon cursers, see Mr. *Perkins, of the government of the Tongue*, and Mr. *Ball* upon the same subject. *Beards Theatre of Gods Judgements* Chap. 31. *Woodw. Childs patrim. Fox Act. & Monum. Mayer. Exposit.* Jam 3.

you

you have seen the sin, the greatness o it, and the misery that attends it, fa down, consider it, and repent, lest i come upon you.

Sect. 4.

An Objection about Noah's, Job's, David's, Elijah's *cursing, answered in in five things. A question about Ministers denouncing curses against the wicked resolved.*

Object. But some will be ready to say, Is it so great a sin to curse others? have not many of Gods own people broken out into it, as *Noah, Job, David Elijah*, &c. ?

Resp. That you may see that this makes nothing at all for such:

1. Consider first, that our rule to walk by is Gods precept, not mans precedent; and God commandeth we should render blessing and not cursing.

2. If we look upon examples, let us

s look on such as do not erre, and hen we can follow none but our Lord and Saviours, who prayed for his enemies: follow no man further hen he doth follow the example of Christ; and if we would be accounted Christians, let us walk as Christ walked; not as this or that man walketh, 1 *Joh.* 2. 6. as he was, so must we be in this world.

3. If we will imitate the Saints in any thing, let it then be in that wherein they followed the rule of Gods word, and not make use of their failings to nourish sin in us: Imitate not *Job* in his infirmity, when he cursed the day of his birth, *Job.* 3. 1. But you may imitate him in what God commends him for; when stript naked of all, he curseth not his enemies, but blesseth the Lord that might do with him what he pleased, without whose providence nothing comes to pass. *Job* 1. *ult.* and this is added to his commendation, *Job* 31. 29, 30, 31. *That he rejoyced not at the destruction*

of

of him that hated him, nor lift up himself when evil found his enemy; nor did he suffer his mouth to sin by wishing a curse to his soul; and albeit he had strong incitements to revenge by them that were about him that would have eaten the flesh of them that did wrong their Master, yet he kept himself from it, *ver.* 31. So *David*, though his enemies rewarded him evil for good; yet saith he, *When they were sick, my clothing was sackcloth, I humbled my soul with fasting*; they rejoyce at his evil; he mourneth for theirs, and prayes for them in affliction. *Psal.* 35. 13, 14. He behaved himself as though his enemy had been his friend or brother, bowing down heavily as one that mourneth for his Mother; and 2 *Sam.* 16. 9. when *Shimei* curseth him, his servants desire his leave to take off *Shimeis* head for cursing the King; he harkens not unto them, but looketh to the Lord in it, and commits his cause to God: *Let him alone, and let him curse, for the Lord*

hath

hath bidden him; it may be that the Lord will look on mine affliction, and requite good for his cursing this day. ver. 11. 12. he will not therefore take vengeance himself, nor suffer others to do it; in this imitate *David*: So we read of *Jeremy*, that he stood before the Lord to pray and entreat for those that had abused him. Take heed of the Saints sins, but imitate their Graces.

4. Consider what our Saviour saith to his Disciples, concerning *Elijah*. *Luk 9.* 54, 55. they would have imitated him in calling for fire to come down from Heaven upon the *Samaritans*, as he did upon the two Captains and their troops; but Christ rebuketh them for it, saying, *Ye know not what manner of spirit ye are of*: as if Christ had said; you do this upon the account of private passion and revenge; he did it by another spirit, even the spirit of God: you understand not your Commission; for you that be my Disciples, must be of

meek

meek and humble ſpirits like me your Maſter, and not of ſuch furious and fiery metrtal. I ſuſpect you more deſire revenge then the glorifying of my name: This was like the Zeal St. *Paul* ſpeakes of, which was not according to knowledge. *Rom.* 10. 2.

There be in mans ſoul faith *Anſelm.* 3 ſeveral faculties. *ſc. Ratio, qua aſſimulatur* Angelis; *Appetitus qua aſſimulatur brutis; & voluntas*, which enclineth ſometime to the one, ſometime to the other, *Et hic ſapiens & ſentiens in pejorem partem ſerebatur.* Anſelm. *in* Luc. 9.

5. When the people of God in Scripture have curſed their enemies, they have therein been acted by the ſpirit of God in an extraordinary manner; it was not by humane paſſion (that is ſinful) that *Noah* curſed *Cham*, but it was a Prophetical prediction of what ſhould come upon him afterwards: and *Auſtin* ſaith, that *Davids* imprecations againſt his enemies (or rather Gods enemies) are propheſies, ſhewing what ſhould come unto them, rather then curſes of his own, as deſiring that ſuch things ſhould come to paſs: St. *Amb.* obſerveth, that when

when God gave the Devil leave to afflict *Jobs* body, he spared his tongue, that feeling his pain, he might easily raile and curse; so pleasing a thing is cursed speaking to the Devil; but it is in no sort lawful for us to curse any man to satisfie our own revenging minds; for when we deal in our own matters, we must love our enemies, and bless them that curse us: and for *Elijah*, what he did, he did by the spirit of God; for as soon as God bids him go, he goes down to the King, and boldly speaks unto him what the Lord would have him: therefore let all those that know by their own consciences, that this is, or hath been their sin, lay it to heart, and be humbled for it before the Lord, considering how cross they have walked according to the rule of Gods word, lest the very Heathen rise up in judgement against them: for I have read of a certain woman Priest of *Athens*, being proffered money to curse *Alcibiades*, refused it, saying, It was her

Rich. Rogers on Judg. 5.

2. Reg. 1.

her office and duty to pray for others not to curse them.

Object. Here a question may be propounded, *Wheher it be lawful for Ministers to denounce curses against wicked men?*

Resp. Yes; but they do it only *declarativè*, declaring what shall come upon them, if they repent not: Ministers must not look upon such as their enemies, but as Gods enemies; *Paul* in general denounceth a curse against all wicked men; *If any man love not the Lord Jesus, let him be Anathema Maranatha.* 1 Cor. 16. 22. Ministers denounce curses, but Ministerially, when they in the name of God denouce the judgements of God against impenitent sinners.

St. *Austin* speaking of his denouncing Gods judgements against the wicksd, saith, *Non hoc ago, ut sim homine convitiando superior, sed errorem convincendo salubrior.* I strive not in reproving my adversary, to out-goe him in railing words but to make him better, convincing him of his fault. *Christianus non est, qui facilè maledicit; Qui pacem cordis, oris & operis non habet, Christianus dici nod potest.* Aug. Serm. 2. *ad fratres in* Eremo.

CHAP. 6.

CHAP. VI.

Of the swearing Tongue.

SECT. I.

Of common swearing; men are guilty of it two wayes.

Two objections of common swearers answered.

I Come in the second place, to treat of that abominable and reigning sin of the Tongue, the sin of swearing; many that seem Religious, sometimes are guilty of it, and so thereby shew their Religion to be but vain. And here in the first place I shall discourse of common, vain, and rash swearing; a sin too rife in these dayes: men may be guilty hereof,

1. When upon slight occasions or

ordinary ſpeech, men break out into oaths, or words of admiration, taking Gods name in vain, and abuſing his Titles, as *Lord*, *God*, *Jeſus*, *Chriſt*, *Father*, *Son*, and *Holy-Ghoſt*; when theſe Titles, or any of them are uſed jdly, irreverently, prophanely, commonly, or cuſtomarily, upon an ill uſe or an old cuſtom, they are abuſed, and Gods name is prophaned; this is done. 1. In way of admiration, when we hear or ſee any ſtrange thing, to ſay Good Lord, O God, O Chriſt, O Jeſus, Jeſu-God, O Lord, Lord have mercy upon us, what a ſtrange thing is this! what a thing is it! or 2. In way of pitty or commiſeration; as ſuch a man is a poor man, God knoweth; it's in a very poor caſe, or its a hard time the Lord knoweth, naming God, or the titles of God very jdly, and prophanely with an evil mind, or very unconſcionably without reverence due to the heavenly Majeſty; though this may ſeem a very ſmall matter becauſe of the commonneſs

monness of it, yet it is a very wicked practice, and a manifest breach of the third Commandement, and a sin directly against God, who is of infinite majesty; therefore the offence against him deserveth infinite punishment: for the greater the person is against whom we offend, the greater is the offence; as to speak evil of any man is a fault, though an inferior; but to speak evil of a Noble-man, or of a King, is a greater offence, and deserves a far greater punishment. None of us all but would take it for a great abuse and disgrace to our persons, if our names should be in every mans mouth taken up, and used as by-words in way of admiration or commiseration upon every light occasion; and shall we think that God doth not hold himself abused, disgraced, dishonoured, when his Name and Titles are taken up upon evey toy and trifle that is in our way?

2. When men make a common practice of swearing; when men wil lay their

faith and troth, and souls to pawn, upon every word almost that they speak; and when they buy and sell, to confirm every word with an oath: many men are so accustomed to this sin, that when they swear, tell them of it, they will not believe it; they forget it again, and are apt to swear they did not swear: the *Pharisees* gave liberty upon all occasions to swear in common talk, rather out of custom then conscience.

Object. 1. But some when they are reproved for their frequent swearing, are apt thus to excuse themselves; my tongue hath been accustomed to it, and I cannot leave it.

Resp. It is so much the more inexcusable: it is an old custom for men to cozen in their Shops, to forswear themselves before a Judge, to commit sacriledge; are these things therefore the more tolerable? if a servant (like the unjust Steward) hath accustomed himselfe to steal, and to imbezzle his Masters Goods, is this sufficient to excuse him?

him? no, it is rather an aggravation of his offence: doth this reason aggravate other sins, and shall we think it will make this the lighter? art thou accustomed to this sin? thou hast the more reason to confess this sin, to repent of it, and forsake it, lest the judgement of God overtake thee in it.

2. Vain men are ready to object further; We are in trading, and have dealings with such people that will not believe us upon our bare word; and if we confirm not our words sometimes with an oath, we shall not be credited; our Trade will be lost, and we and our Familyes shall be brough to poverty and penury. *Object. 2.*

Do you think to get any more credit to your selves by swearing? thou wilt lose thy credit the more with all good men, and with all ingenuous persons; for he that will swear, will lie too; and the more a man accustometh himself to rash swearing, the less credit will other men give to his *Resp.*

oaths: what credit or authority ſhall any mans words or oaths have with others, that undervalueth and contemneth the authority of God himſelf? if then thou meeteſt with men hard of belief, thou ſhouldſt not preſently fall a ſwearing, but ſay it is ſo, Yea or Nay; and if then they will not believe thee, let them go.

Sect. 2.

Of the aggravations of this ſin of common ſwearing, ſhewed in four things.

IN the next place I ſhall lay down the greatneſs and aggravations of this ſin of ordinary ſwearing.

1. It is a great diſhonour to God, when he is called to witneſs in every poor trifle, which is not worth an oath: it were a great diſhonour to the Kings Majeſty, to be troubled and diſturbed with every ſlight cauſe which the loweſt and meaneſt Officer might determine: and it is a greater diſhonour

to the King of Kings and the Lord of all, to be called out of his Heavenly Throne to decide every trivial matter on earth: this is to make less account of God, then the *Turks* of their *Mahomet*, by whom they will not swear lightly and vainly, but upon some important necessity: an oath is an high part of Religious worship, it is spoken of as the summe of Christs worship, and of the service we must perform to him in the dayes of the Gospel: The worship of the converted *Egyptians* is thus expressed, *Isai.* 19. 18. *Five Cities in the Land of Egypt shall in that day speak the language of Canaan, and swear to the Lord of Hosts.* This is commanded *Deut.* 6. 13. *Thou shalt fear the Lord thy God and serve him, and swear by his Name*, and therein we acknowledge him to be our Lord, and to have power over us as his creatures and servants: it is therefore a sin of a very high nature for men to swear by the name of God in ordinary and com-

mon discourse, when they scarce think of God, or what they do: Some break out into hideous oaths not fit to be named, as Wounds, Blood, *&c.* Art thou a Christian, and makest no more account of the Wounds and Blood of thy Saviour? herein thou art worse then the *Jews* that put the Lord Jesus to death: they made light of his blood upon earth, but [*Thou*] now he is ascended into Heaven: they shed his blood and wounded him but once, but thou dost repeat it as oft as thou dost repeat that oath: they wounded him, but did not own him for their Lord; but thou acknowledgest him for thy Lord and Saviour, and yet spareſt not to wound him, and to prophane his name now he is in Glory.

2. It is the note of a graceless person: for the mark by which the Holy-Ghost sets forth a man truly Religious, is that he feareth an oath. *Eccles.* 9. 2. he feareth to take it in vain; therefore he that feareth not an oath,

feareth

eareth not God: Christ saith *Mat.* .35. *Let your communication be yea yea, nay nay: for whatsoever is more then these, cometh of evil.* ver. 37. that s from the devil, who is called the evil one. *Mat.* 6. 13. And indeed swearing is a language the Prince of darknes delighteth in: it is an argument of a dissolute heart, to use common swearing about common busines, and trivial matters; such a man is little other then an Atheist: when God speaks of himself, he saith, *thou shalt fear the great and glorious name of the Lord thy God*; we must fear it, and not take it so often in our mouths. *Deut.* 28. 58. But you will say, Is the Lord God so fearful a name? one would think it to be the most comfortable name in the world: I answer, so it is indeed, if it be used in that reverential manner, and with those signs and tokens of reverence that Gods people ought to use towards their God: but the using the name of God so often in ordinary and vain discourse

πονηρῷ. i. e. in omni genere exercitatus. Beza.

discourse, sheweth men to be more like *Atheists* then Christians, and that they are altogether ignorant of God, and know not what God is; for if they did, they would not thus abuse his Name.

3. The common swearer is a man of a frothy and vain spirit; one that hath neither the gravity of a man, nor the seriousness of a Christian in him; a common swearer hath so accustomed his tongue to this sin, that he knows not how to leave it; he gets nothing at all by his swearing; in other mens sins there is perhaps honor or gain at the end of them, they get some advantage to themselves by their sins; but a common swearer sinneth *Gratis*, he sinneth for a thing of nought: They are apt to plead they are tempted to it: but what if you are tempted to it? are you therefore the more to be excused? no, you are bound to resist the temptation, and to overcome it: but most prophane and ordinary swearers commit this

his sin without any temptation at all: nd he that sinneth without a temptation, is the greatest sinner of all; nd so the whole malignity of his sin involved into the malignity of his Will: the hearts of common swearers are vain, and by reason of common custom, they have so habituated themselves to this sin that they cannot leave it.

4. He that sweareth commonly, will be ready to swear falsly, if occasion offer it self, and if he may get advantage by it: *evil communication corrupteth good manners*, saith the Apostle; and common swearing takes away the reverence of an oath; and he that will swear for every trifle, or for nothing, will not account it any great matter to swear falsly.

Qui facit consuetudinem sæpenumèro manu sua percutere, necesse est ut injustè aliquando percutiat: sic qui facit consuetudinem jurare in rebus idoneis, frequenter & in rebus superfluis etiam volens consuetudine trahente perjurat. Chrysost. in Mat. 5. oper. imperf. Homil. 12. *Dico vobis Non juratè (imò, nesc. jurando ad facilitatem jurandi veniatur: de facilitate ad consuetudinem, de consuetudine in perjurium decidatur.* Aug. in lib. cont. mendac.

SECT-

Sect. 3.

Of idolatrous swearing, shewed in tw things. The greatness of this sin shew four ways. Two Objections answere

THe second branch of this sin swearing, is idolatrous swearing and this is manifest.

1. When men swear by those creatures that are worshiped as true Gods when yet they are but false Gods, idol Gods; as *Amos* 8. the idolatry of the Jews is set out by their swearing: *They that swear by the sin of Samaria, and say, Thy God O Dan liveth, and the manner of Beersheba liveth.* ver. 14. By the sin of *Samaria* is meant the idol Gods that the *Samaritans* had set up, as the Calves at *Dan* and *Bethel*: the like we read of some that swear by the Lord and by *Malcham. Zeph.* 1. 5. The Lord forbids all swearing by false Gods, as by *Baalim*, and by idols: There are some among us that

will

ll not ſwear by the Lord, will ear by the *Maſs* a Popiſh idol, y our *Lady*, by St. *Mary*, by St. *Peter*, y St. *Anne*, by the *Croſs*, by the *ood*, or by any *Saint* or *Angel*.

2. When men ſwear by other creatures, as when they ſwear by Heaven or by the Earth, or by *Jeruſalem*, or by their head, r by this Bread, Drink, Light, Salt, Gold, *&c.* This practice our Saviour reproveth in the Jews *Mat.* 5. ſhewing the abſurdity of it, nd giving a flat precept againſt it; ſaying, *ſwear not at all, neither by Heaven, for is Gods Throne, nor by the Earth, for it is his footſtool, neither by Jeruſalem, for it is the City of the great King,* &c. and he denounceth a woe againſt thoſe blind guides which ſaid, *Whoſoever ſhall ſwear by the Temple, it is nothing; but whoſoever*

What a madneſs is it for a man to ſwear by this Fire, this Light, *&c* as if theſe inanimate creatures were able to judge of Truth and Falſhood; and had a Commiſſion from God ſo to do: wherefore as *Lactantius* ſometime proved *Jupiter* to be no God, becauſe he ſwore by *Styx* or *Hell*; ſo we may argue ſuch perſons to be leſs then men, or at leaſt then true Chriſtians, becauſe they ſwear by things inferior to themſelves, contrary the good old rule, *He that ſweareth, ſweareth by the greater.* Heb. 6. 16. Stock. *Expoſt.* Malac. 3.

ſhall

shall swear by the Gold of the Temple, he is a debtor; whence we may gather that in swearing by any thing, God was indirectly sworn by; therefore Christ saith; *whoso sweareth by the Altar, sweareth by it, and all things thereon; and whoso shall swear by the Temple, sweareth by it, and him that dwelleth therein; and he that sweareth by Heaven, sweareth by the Throne of God, and him that sitteth thereon.* Mat. 23. 16. *ad* 22.

Now for men to swear by Creatures, is a very great sin, because that creature is set up in the place of God; and to swear by a creature is to communicate the worship of God to a creature, which is due to God alone; for this reason; Because he that is sworn by, is as it were lookt upon to be omnipotent, to know the truth of what is spoken; and lookt upon as Almighty, *viz.* able to take vengeance on him, if he speak not truth in it: Some will swear by the life of *Cesar*, a thing odious among the very

Heathens

Heathens; for they could say, it was worse to swear by *Cesar* then by *Jupiter*. Men in swearing by creatures are idolaters; for an oath is not only Gods ordinance, but a special part of his worship, both because there is invocation, and because it is in the first Table commanded; and the solemn form of imposing an oath was this, *Give Glory to God*, Josh. 7. 19. and the solemn Rite of taking an oath among the *Jews*, was to stand before the *Altar*. 1 *King*. 8. 31. and the same custom was among the *Athenians* and *Romans*; then to give Gods worship to any creature, is flat idolatry: These reasons may be given of it. 1. No part of Gods worship may be abused by, or to any creature. *I am the Lord, that is my name, and my Glory will I not give to another*. Isai. 42. 8. But an oath is a part of Gods worship, as hath before been noted. 2. He that sweareth, sweareth by something greater then himself. *Heb*. 6. 16. But no earthly creature is superior

perior to man. 3. In every oath God requireth the expreſs mention of his own name. *Deut.* 10. 20. but ſo do not they that mention other creatures. 4. *Fruſtrà fit per plura; quod fieri potest per pauciora*, but in ſwearing by creatures, men ſwear by God alſo, as hath been ſaid *Mat.* 23. 20, 21, 22.

Object. 1. But do we not read, that *Joſeph* ſweareth by the life of *Pharaoh*? *Gen.* 42. 16, 17. Therefore ſome may ſay, it is lawful to ſwear by the creatures.

Reſp. Some learned men ſay, it was not an oath, but an aſſeveration, *ita vivat Pharaoh*: ſo let *Pharaoh* live, or as ſurely as *Pharaoh* liveth; ſo *Junius* and *Tremellius*: which may be paralleled with that of *Eliſha* to *Elijah*, *As the Lord liveth, and as thy ſoul liveth* 2 King. 2. 4. and that of *Hannah* to *Eli*, and that of *Abner* to *Saul* ſpeaking of *David*. 1 *Sam.* 17. 55. *As thy ſoul liveth O King. Receptum affirmationis genus, apud omnes nationes tum pias, tum impias uſitatum*, a

Junius & Tremell.

1 Sam. 1. 26.

common

common kind of affirmation used among all Nations, both good and bad, as *Junius* noteth: and so it might be either a sin of ignorance in *Joseph*, as the Learned say of the *Polygamy* of the *Patriarchs*; or it might be an over-sight in him, and forgetfulness of him, and custom might carry him beyond Knowledge and Conscience; and then it teacheth us that we must live by Laws, not by examples, and imitate the best men onely in the best things: *Ne quos itineris duces existimemus, erroris comites reperiamus.* Hieron.

It may be further objected, that the Church Christs Spouse, sweareth by the Hinds and Roes of the field. *Cant.* 2. 7. and *Cant.* 3. 15. and *Paul* protesteth by the rejoycing of the *Corinthians*, which is a Gift of God, 1 *Cor.* 15. 31. *Object.* 2

As to that of *Cant.* 2. 7. some understand it of Christ himself; so *Hierom* and the *Genevians*; which cannot so be understood; for God sweareth not by any, but by himself: *Resp.* Hieron. Genevius.

But the Hinds and the Roes of the field, or whatsoever may be understood by them are creatures; therefore it cannot stand with the Majesty of God to swear by them; and the word is of the Fæminine gender; and *Junius* and *Tremellius* use arguments to prove it to be the speech *sponsæ*, not *sponsi*: By these the Church chargeth her Daughters, not as the persons by whom they were to swear (for no oath is lawful by creatures) but as those for whose sake they were to take themselves bound, as by solemn oath. And for the words of St. *Paul.* 1 *Cor.* 15. 31. They be not an oath, but an obtestation to shew his diligence in discharging his duty, as one hath noted; and an asseveration onely, that as he was subject to death, so he was daily prepared for death when it should please God to call him, as a Reverend Bishop of ours hath observed.

Dove on Cant. 2. 7. Some read among the Roes rather then by the Roes, because the Letter *Beth* is prefixed, signifying in or among. *Clapham. ad loc.*

Perkins on *Mat.* 5. Bishop *Sanderson de Juramento.*

SECT. 4.

SECT. 4.

Of Perjury and false Swearing: the greatness of the sin, and of its punishment.

IN the third place I shall proceed to shew how men are guilty of this sin of swearing, when men either swear falsely, or break the oaths they have taken in the name of the Lord.

1. When men (though they swear by the name of the Lord and him alone) yet they swear falsely, and not the truth: of such God complaineth, *Ferem.* 7. 9, 10. They were a people that came and stood before God in his House, and thought because they came to the Temple, to the Ordinances of God, they were delivered to do all manner of abominations, and this sin of false swearing; and yet cover this wickedness with the Mantle of Religion: the Lord hateth such oaths. *Zech.* 8. 17. *let none of you*

imagine evil in his heart against his neighbour, and love no false oath, for all these are the things that I hate, saith the Lord: he that sweareth, must swear in Judgement and Truth, and take heed of all false and fraudulent oaths: An oath is either *Assertory* or *Promissory*: in an oath *Assertory* there is a double truth required;

Logicall;

Morall;

as the School-men speak; the one *veritas Rei*, the other *veritas Mentis*; the first when we speak as it is; the second, when we think as we speak; in a lawful oath both are requisite. 1. that we speak according to the thing, and that not upon conjectures, and probabilities, but upon a cleere and undoubted truth, for which we have good ground and warrant. 2. That our mind agree with our tongue, not meaning one thing when we swear another, as *Arius* did, but according to the plain meaning of the oath, being perswaded of the truth thereof: other-

Abrah. Gibson Serm. in *Jerem* 3. 10.

otherwise we make God a lyar, or think it an easie matter to deceive him, when we invoke him to bear witness to a falshood; both which are very dishonourable to the God of truth.

Furthermore an oath is as much security as a man can have from his neighbour; and if men will not care what or how they swear, how long would any man enjoy either life or estate? and who could call any thing that he hath his own? by a false oath many a mans Estate and life is taken from him: and for a man to hire any one to swear falsly against any one, promising him a reward, and for him to receive it upon such an account, this is abominable; and he that will take a false oath, will not stick at the committing of any sin whatsoever: such a man makes himself liable to all the curses in the book of God threatned against such sinners: The custom in our countrey to him that sweareth,

Ille qui scienter pejerat, in primo perjurio suo manum dat Diabolo, qua ipse tangit Evangelium, vel qua tangit manum illius cui jurat; & donec ipse pœniteat de perjurio illo, manus illa Diaboli est. Peraldus. *de peccat. linguæ.*

is, to kisse the Book, intimating that all the curses that are in that book shall light upon him, if he swear not that which is true: and in *Israel* they were wont to lift up their hand when they swore, lifting it up toward Heaven, calling on God to testifie the truth of what they swore, as God himself when he sweareth, he saith, *I lift up my hand and say, I live for ever.* Deut. 32. 40.

2. When men having sworn, and taken an oath in the presence of God, whereby they bind themselves to that which is good and right; yet make no account at all of keeping it, but the next time that oath crosseth their lusts, or suiteth not with present occasions, then it is laid aside; no matter is made of breaking of it. I told you before, there is an oath *promissory* as well as *assertory*: now in a promissory oath, we are required 1. to swear what we mean to perform, and afterwards to perform what we have

sworn;

ſworn; a man that ſweareth an oath to bind himſelf by a Bond, muſt not break his promiſe, but do according to all that proceedeth out of his mouth, performing his oath. *Numb.* 30. 3. for this we have Gods own example, who remembred his oath to *Abraham Luk.* 1. 37. and ſo muſt we if we will reſt in his Holy-hill: this is the mark of one that ſhall inhabit Gods heavenly *Zion*, that having ſworn, though he finds it to be his hurt, yet he breaketh it not. *Joſhua* and the Princes of *Iſrael* having ſworn to the *Gibeonites*, though they were not ſo well adviſed as they ſhould have been in taking that oath, yet the matter of the oath being juſt, and having taken it, they would keep it. *And the children of Iſrael ſmote them not, becauſe the Princes of the congregation had ſworn to them by the Lord God of Iſrael; and all the congregation murmured againſt the Princes, but all the Princes ſaid unto them: We have ſworn unto them by the Lord God of Iſ-*

rael; now therefore we may not touch them. Josh. 9. 18, 19. *Tully* saith, an oath must be sacredly kept toward our enemies; as *David* made conscience of keeping his oath to *Shimei* that before had cursed him. 2 *Sam.* 19. 23. and therefore the Latin word *juramentum, a jure manente*, plainly sheweth unto us, that our oaths must be stedfast and constant: and so much the Greek word ὅρκος importeth to us whether we understand it *quasi* ἕρκος a hedge, or *quasi* ὅρος, a bound or limit, because the swearer hath hedged himself about with Gods truth, and is so bounded and limited, that he must of necessity perform what he hath sworn. *Abraham* when he sent his servant which had the rule over all that he had, to his kindred, to take a wife to his son *Isaac*, he made him put his hand under his thigh and swear by the Lord God of the Heaven, and of the Earth, that he should not take a wife unto his son of the daughters of the *Canaanites*, *Gen.* 24. 3, 9.

Quæ enim juramus, firma & immota debent esse. Valla. lib. 6 Eleg. cap. 37.

9. It was a custom then to swear putting their hands under their own thighs, or the thighs of him to whom by oath they bound themselves, their sword hanging upon the thigh: it was as much as to say, Let this sword enter into my heart, if I be not true to the matter which I have sworn. Another rite there was also of old, in taking of an oath; it was by shedding the blood of some creature, which was to be offer'd up in sacrifice; and the man was to swear thus: *So let my blood be shed, if I do not perform what I have sworn*: many Heathens were very tender of breaking an oath they had taken: when the *Carthaginians* had taken *Regulus* a worthy *Roman* prisoner, they sent him to *Rome* on a message upon his oath, which when he had performed, he returned back again a prisoner to *Carthage*, according to the faith he plighted; and *Pharaoh* an Heathen bids *Joseph* go up and bury his father, as he had made him swear. *Gen.* 50. 6.

Perjury

Perjury therefore is a great sin, a that which casteth more contempt u on God then any other sin in t world; for thereby a man offereth di dain to the holy name of God, t which men flye as to a strong Towe in this regard, saith one, an oath is divine thing; for it is an ancho hold to which we flye, whe mans wisdom can go no furthe now when a man takes an oat as he doth appeal to the God o truth for confirmation, as trut witness and maintainer; s likewise he appealeth to th God of Justice for vindication as th avenger of falshood; So also to th God of power, speedily to take ve geance upon him, if he break his oath now he that having sworn by th name of God, yet dares wickedly to break his oath, the matter of his oath being just and good; he doth a it were dare God, and say, I will do what I have a mind to do, I fear no what God can do unto me. This sin highly

Divina res est jus jurandum; sacra enim anchora est, ad quam confugitur quum humana sapientia ingredi non potest. Zuingl. Elench. *in* Catabap.

hly provokes the wrath of God a-
nst a man. *Ezek.* 17. 18, 19. Be-
se *Zedekiah* broke his Covenant
de with the King of *Babylon*, which
confirmed by oath, therefore the
rd threatens him thus: for he hath
spised the oath, and broken the
venant (yet loe he had given his
nd) Because he hath done all these
ings, he shall not escape: therefore
us saith the Lord God; *As I live,*
will surely bring mine oath that he hath
spised, and my covenant that he hath
oken upon his own head, and I will
read my net upon him, and he shall be
ken in my net, &c. where you may
ote. 1. That oaths are sacred things,
at which God owneth as his, in a
ecial manner: *my oath hath he despi-*
d, and my covenant hath he broken.
. It is a great contempt to God to
reak his covenant, and to despise the
ath of God; to despise an oath, is
o despise God himself, the God be-
fore whom we swear: as if we should
say, we neither fear, nor regard his
power

power or ſeverity; we do ſay ſom
in effect, when we break the oath
ſwear. 3. When God ſpeaks of p
niſhing for this ſin, he ſpeaks after
nother manner, then when he is
bout to puniſh for any other ſins;
doth it with more ſolemnity. 1. Y
may note here the certainty and ſur
neſs of the puniſhment. He that ha
done all theſe things, he ſhall not
ſcape. God confirmeth it with an oa
*As I live, I will ſurely bring mine oa
that he hath deſpiſed upon his head. A
I live, ſaith the Lord, he ſhall die in th
midſt of Babel in the place of th
King, that had made him King, who
oath he deſpiſed, and whoſe covenan
made with him he brake.* ver. 16. Th
you ſee what an horrid thing it wa
for *Zedekiah* to break his oath wit
the King of *Babylon*. 2. It is the ſo
reſt kind of puniſhment: Gods curſ
ſhall enter into the houſe of him tha
ſweareth falſly by the name of the
Lord, and it ſhall remain in the midſt
of his houſe, and ſhall conſume it
with

th the timber and ſtones thereof. *ch.* 5. 4. Perjury brings a flying rſe that entreth into the houſe of e falſe ſwearer, and abides there, d there it will remain, not only up- n their perſons, but their houſes, and ot on the out-ſide but the in ſide hereof, that ſhall conſume the very mber and ſtones thereof; it ſhall ring his eſtate and family to no- hing.

There is yet another kind of oath, nd that is when men bind themſelves y vow or oath to do that which is in t ſelf unlawful, and forbidden by the word of God: as thoſe 40 men, *Act.* 23. that made a vow they would not eat nor drink till they had killed *Paul*; the like oath was that of *Herod* to the daughter of *Herodias*, who ſware unto her, whatſoever ſhe ſhould aſke of him, he would give it her, even unto the halfe of his Kingdom; and when ſhe aſked the Head of *John Baptiſt* in a charger, *Mar.* 6. 25. albeit *Herod* ſeemed to be ſorry, yet for the oath

ſake

he commanded it to be giv[illegible] her: *ver.* 26. when he had sinfu[illegible] and rashly made this oath, then [illegible] runs into another sin pretending co[illegible] science to keep it. But though it be [illegible] very wicked thing to make suc[illegible] oaths, yet being made, they are be[illegible] ter broken then kept: for the sin [illegible] that was committed in the makin[illegible] them, is continued and increased i[illegible] keeping them.

Sect. 5.

Of the great judgements threatned a[illegible] gainst swearers.

LEt us therefore be exhorted to harken to that dehortation of the Apostle; *Before all things my bre-thren, swear not, neither by Heaven, nor by Earth, nor by any other oath,* Jam. 5. 12. Let us therefore consider the great miseries and judgements that are threatned against vain and prophane swearers, in the word of God. Swearing is a sin that brings upon men

en all miſeries in this world, and in e world to come.

1. The Lord will not hold ſuch en guiltleſſe: though thou haſt not worn by any falſe God, nor ſworn to lye, yet by ordinary oaths thou haſt aken his name in vain, and that guilt hall ſtand upon Record againſt thee, ntil thou haſt been ſeriouſly humbled for it, and truly repented of it, nd art acquitted from it; and if this be not in this life, Hell fire will ſhew the greatneſs of this ſin: Great reaſon there is, God ſhould take the avenging this ſin into his own hand; becauſe moſt men are eager in avenging every taunting and reproachful term againſt themſelves, and will not digeſt the Lye, but give the Stab; yet can be contented to hear Gods name blaſphemed, and reproached, and never ſhew any diſcontent at it.

2. God will come as a ſwift witneſs againſt ſuch. *Malac.* 3. 5. it may be thou wilt deny it, and thy Companions

panions will deny it, and not witnesse against thee; but God will be a swift witness against thee. The *Trope* is a *Metaphor*, and the affection of the *Metaphor* seems to be a *Catachresis*, witness being put for Judge; that is in effect thus much: I will soon upon the evidence of the Fact give judgement against you: that of *Bodinus* is generally received. If a Fact be onely known to the Judge, he may be a witness of it, but a Judge he cannot be; and the Canons speak positively, that a Judge is to give sentence *secundum allegata & probata*. Great reason it should be so among men; but God being omnipresent, an eye-witness of evey fact, infinitely wise, and not subject to the least errour, and infinitely Holy, out of all danger to be corrupted, may be, and is both Witness and Judge; and often cometh as a swift witnesse against prophane swearers: I have read of a Mariner that was greatly given to swearing and cursing; and upon a day the Sea

Bodin. *de* Republ. lib. 6. *Gratiam. Caus.* 2. *q.* 1 & 7. Bocerus *de jurisdict.* Cap. 6. Sect. 34. Weemes *Exercit.* Vol. 2. Lib. 2. Cap. 17.

Sea being very calm) he leapt into the water to swim, and although he was very skilful in swimming, yet by Gods permission he sunk, and was drowned; but being afterward found by his friends, a due search being made about his body, there was nothing found wanting but his wicked tongue onely. In *Mantua* divers gamesters playing at Tables, and abusing the name of Christ, their eies presently fell out of their heads upon the Tables as they played. Serafino. Razzi.

3. Everlasting woe hangs over the heads of prophane swearers: St. *James* tells us they shall fall into condemnation. *Jam.* 5. 12. and that for eternity; though such men may escape the wrath and punishment of men, yet shall they not escape the wrath of God: therefore let as many as have any fear of God before their eyes, any care of their own Salvation, any desire to escape endless condemnation, beware of it, and take the Apostles

counsell, *swear not at all, lest ye fall into condemnation.*

Sect. 6.

The objection of those that deny the use of all kinds of oaths answered: how oaths must be qualified, shewed in three things.

Object. But from that Text *Jam.* 5. 12. before mentioned, and from *Mat.* 5. 34. the *Manichees* of old, the *Anabaptists* long since, and the *Quakers* of late, do deny all kind of oaths, and affirm swearing in any case to be utterly unlawful; because it is said, *swear not at all.* For the *Manichees*, *Chemnitius* out of *Austin*, and other approved Authors, saith, that they disproved of the old Testament, because it approved of oaths; Yea, *Jerom* and *Theophilact*, as he saith, thought oaths unlawful in the new Testament.

Chemnit. ex August. Hieron. Theophilact.

Resp. But if they make their full point at

Ne

Ne juretis omninò, *Swear not at all*: they alledge the Text in both places as honestly as the Devil did. *Psal.* 91. to perswade Christ to throw himself down headlong from the top of the Temple *Mat.* 4. But let both places be well weighed, and you will see the scope both of Christ and his Apostle, was either to forbid common and causeless oaths, or else swearing by the creatures. So saith St. *Augustine*, *In novo Testamento dictum est, Ne juretis omninò, non quia jurare est peccatum, sed quia perjurare est immane peccatum*; in the New Testament it is said, *swear not at all*: not because all swearing is sinfull, but because it is a grievous sin for a man to forswear himself: and again. *Admonitio non jurandi, est conservatio à peccato perjurij*; Christs admonition not to swear at all, is a preservation from the sin of perjury: and *Calvin* saith; *Christi Scopus, non fuit legem laxare aut restringere, sed ad veram & genuinam intelligentiam & sensum reducere, quia Scribarum & Phari-*

Calvin *Instit.* lid. 2. cap. 8.

ſæorum Commentis valde erat depravata: Chriſts ſcope was not to ſlacken or reſtrain the Law, but to reduce it to its true and genuine ſenſe and underſtanding; becauſe it was much depraved by the falſe Gloſſes and Comments of the Scribes and Phariſees. Now that there were lawful oaths, appeareth *Exod.* 22. 11, where it is ſaid, that if a man deliver any thing to his neighbour to be kept, and it periſh or be loſt, (no man knowing how) the party to whom it was committed, muſt cleer himſelf by an oath, and that ſhall put an end to the controveſie: There is a great uſe of oaths to be taken now as was heretofore; the end therof being the manifeſtation of truth, and the ſtinting of ſtrife. *Heb.* 6. 16. it being, as *Melanction* calleth it, *the chief Bond of civil order*; hereby right and juſtice is maintained, truth and verity is preſerved, peace and concord is eſtabliſhed, diſcord and diſſention ended, ſaith *Bonaventure*; To this end in the firſt place Reaſons muſt

Præcipuum vinculum ordinis Politici. Melanct. Bonavent. Centiloq part. 1. cap. 12.

must be used; when these fail, then by witnesses must the matter be established; when witnesses fail, then oath must be used, and this is the end of strife: and therefore it must be done but sparingly, and in weighty matters when necessity requireth, and the truth not otherwise to be cleered, and that before a Magistrate, *&c.* You may read *Exod.* 18. 22. that great matters of weight and moment were onely to be brought before *Moses*; and for the deciding of smaller matters, inferiour officers were appointed; and shall God be troubled and called to witness for every trifling cause? *Calvin* saith well to this purpose; *Læditur Dei Majestas omnibus frivolis Juramentis.*

That an oath is ordained by God to very good purpose, may be seen by the practice of the Saints of God, of the holy Angels, yea of God himself; 1. The Saints in the old Testament and in the new. Thus *Abraham* lifteth up his hand to the most high God,

Gen. 14. 22. *Jacob* sweareth to *Laban*, *Gen.* 31. *Joseph* to *Jacob* his Father. *Gen.* 47. *David* to *Jonathan*, *Elijah* to *Obadiah*: and in the new Testament *Paul* to the *Romans*, *God is my witness*, &c. *Rom.* 1. 9. and to the *Corinthians*, 2 *Cor.* 1. 23. 2. The holy Angels havv sworn. *Dan.* 12. 7. *by him that liveth for ever*, *Rev.* 10. 5. 6. Yea. 3. God himself is recorded to have sworn, sometime by his Holiness. *Psal.* 89. 35. Sometime by his right hand. *Isai.* 62. 8. Sometime by his great Name. *Jerem.* 44. 26. Sometime by his Soul. *Jerem.* 51. 14. not that he needeth to confirm his words by an oath, which of themselves are sufficient enough to be beleeved; but God sweareth, saith *Philo*, to convince the infirmitie of our nature, and then to comfort it again.

Propter hominum socordiam Deus jurat Philo. Jud. *in* lib. *de* Sacrif. Cain & Abel.

Having seen that there are lawful oaths; let us now see how our oaths must be qualified; for your direction therein, see *Jerem.* 4. 2. *Thou shalt swear the Lord liveth in Truth, in Judge-*

Judgement, and in Righteousness.

1. *In Truth:* the matter of this oath must be true; thy oath must not be against thy conscience; the contrary is reproved *Isai.* 48. 1. where God complaineth the people had sworn by his Name, but not in Truth.

2. In *Judgement, i. e.* in Wisdome and Prudence, with discretion and consideration of the thing in question, the nature of an oath, of the mind and meaning of him that ministreth it, of the circumstances of time, place, person, *&c.* else we swear rashly and unadvisedly; the matter about which thou swearest must be well known to thee, and not uncertain; the *Romans* used that most considerate word *Arbitror*, I think, when the Jurors said those things which they knew most certainly: if the matter of the oath a man taketh be not just, he sinneth in swearing, and more in keeping of his oath. *David* did much better in breaking his rash oath, and not killing *Nabal*, 1 *Sam.* 25. then *Herod* did

in keeping his oath and beheading *John Baptist. Mar. 6.* It is the precept of an Heathen σέβου ὅρκον. Reverence an oath; and the child of God is said to fear an oath. *Eccles. 9. 2.* judgement will guide us, never to take an oath but upon necessity.

3. In *Righteousness*, or *secundum justitiam:* and here we are to look that the thing be lawfull, that it will stand with Piety and Charity, and that there be a just occasion to swear; else our oath is a wicked oath, like *Herods* to *Herodias*, and the *Jews* against *Paul*: God is hereby sanctified, when we swear in *Truth*, in *Judgement*, and in *Righteousness*; when he is called upon as a knower of all secrets, a searcher of all hearts, a defender and rewarder of truth, and a revenger of falshood.

SECT. 7.

SECT. 7.

Stirring up Magistrates to suppress vain swearing.

NOw since rash and idle swearing, and perjury are sins that abound in this Land of ours, and are like to make the whole Nation to mourn and shake; is it not high time that our Rulers and Magistrates should put bridles in the mouths of those that are given to these sin, against which strict Laws have been made by most Nations in the world?

Among the *Egyptians*, whosoever was convicted for a common swearer, was to lose his head; among the *Scythians*, it was the loss and forfeiture of all his Goods. Among the *Romans*, the swearer was to be thrown with violence from the top of the Rock *Tarpeius*; and this was the only cause saith *Plutarch*, that they would not suffer their children to swear

Boxmus de moribus gentium. lib. 1. cap. 5. & lib. 2. cap. 9.

Plutar.

ſwear by the name of *Hercules* within doors, but made them to go abroad that they might deliberate of their oaths: Among the *Grecians* there was a Law that every ſwearer was to loſe his ears: and the *Jews* were wont to rend their cloaths when they heard the name of God blaſphemed or prophaned; which if we ſhould do in our dayes, as oft as we hear men belching out black and hideous oaths, we ſhould not keep one ſuit long upon our backs, ere we might tear it to pieces: one of the Kings of *France* made a Law that every ſwearer ſhould have his mouth ſeared with burning hot irons, and cauſed the tongue of a great ſwearer to be cut out of his head; and ſaid he would endure the like puniſhment himſelf in his own perſon, conditionally it might ſo fall out, that afterward this hateful vice might never more be heard in his Kingdom: and one of the Kings of this Land, out of a pious care to ſuppreſs this ſin, ordained that

St. *Lewis.*

Rhenan. annot.

that a forfeiture ſhould be exacted of every one that was heard or noted to ſwear in his Court: Yea ſome report that the very *Turks* will ſtop their ears at the hearing of an oath.

But men of all eſtates among us do ſhew themſelves worſe then *Jews*, in daily crucifying the Lord of Glory, and ripping up his wounds to bleed afreſh, and inſtead of Croſſe and Nails rend and grind him to pieces between their teeth. Is not this the ſin of many of the Nobility and Gentry of this Land? God hath vouchſafed to honour them more then others, and they diſhonour him more then others; making it the common figure in their hellish Rhetorick, not to give their beſt friend a word, till they have given their Saviour a ſtab, and the name of God a wound; making an oath the Proem of their ſpeeches, and the Complement of their diſcourſe.

Look into our Towns, Cities, and you ſhall ſee how ready Tradeſmen are to ſell their ſouls ſo they may ſell their

their wares with oaths; but a sad bargain it is, when for every trifle they sell their souls, which the whole world is not able to redeem: not only Courtiers that are men of the best breeding, but even Countrey-Peasants, men that are not only void of Grace, but also of all natural endowments, are wise enough to practice this sin; the arrant'st Clown, that is most rude and barbarous in speaking, is Rhetorical enough in swearing, and can equal the highest in strange and various oaths.

For this sin God will have a controversie with this Nation, and for this I fear, our Land will mourn; it is a sin that is like to shake the very bowels of our Church and State; therefore if Magistrates tender the good and welfare of either, if they bear any love to this Nation, if they have any zeal for the Lord of hosts, then let me beseech them to gird their sword upon their thigh, and arme themselves with resolution to suppress this proud sin, that scorneth to

quarrel.

quarrel with any under God himself.

CHAP. 7.

Of the slandering tongue.

SECT. I.

Sheweth what slandering is, and that men may be guilty of this sin six wayes.

IN the next place I shall speak of that sin of the Tongue, which is called slandering: First I shall shew what it is, then how many wayes men may be guilty of this sin.

Definit. of slandering.

Detractio est Locutio ex invida procedens, bona alterum denigrans. Hugo.

Slandering is the blemishing of anothers good name, or the speaking against another out of envy and malice.

Now.

Now men may be guilty of this sin divers ways; when men report that which is false of their Neighbours to their disgrace and dammage: no man but will grant this to be a slander: some there are, when they have no just matter of accusing others, they will devise matter wherewith to slander them: thus the *Jews* conspire against *Jeremiah*: *Come*, said they, *let us imagine some device against Jeremiah, come and let us smite him with the tongue, and let us not give heed to any of his words.* Jerem. 18. 18. *David* by the spirit of God speaking of *Doeg* that slandered him to *Saul*, sets down his sin thus: *Thy tongue imagineth mischief, and is like a sharp razor that cutteth deceitfully: Thou dost love evil more then good, and lyes more then to speak the truth.* Psal. 52. 2, 3. and he complaineth of his slanderous enemies to God, praying God to help him. *Hold not thy peace, O God of my praise: for the mouth of the wicked and the mouth of the deceitful are opened against*

ainst me; they have spoken against me with a lying tongue; they compassed me about also with words of hatred, and fought against me without a cause. Psal. 109. 1, 2, 3.

2. Men may be guilty of this sin, when they speak for the matter that which is truth; yet they wrest it to another end then it was intended, spoken or acted: *Doeg* reported concerning *David* and *Ahimelech*, that which was for the matter true, but reporting it to another end then it was done, the scripture calls him a false tongue: Thus it is with them that were false witnesses against our Lord and Saviour Christ, they said, he said, he would destroy the Temple, and raise it again in three dayes: Now he said, *destroy ye this Temple*, (speaking of the Temple of his body) *and I will raise it againe in three dayes.* Joh. 2. 19, 21. Of this the Prophet *David* complaineth. *Psal.* 56. 5. *every day they wrest my words, their thoughts are against me for evil*; and of this number

Words reported again, have as another sound, so another sense.

ber were those that watcht for the prophet *Jeremiah*'s halting, to make him an offendor in a word: that time shall come that such tongues as these shall be cut out.

3. Men may be guilty hereof, when unto something that is true, they add something that is false; and of their own surmising, and charge their neighbours with it. Thus it was with *Pauls* accusers. *Act.* 21. 28, 29. they supposed that he had brought *Greeks* into the Temple, because they had seen *Trophimus* an *Ephesian* before with him in the City: the Apostle did not any such thing, but because they do surmise such a thing, therefore they lay it to his charge, and stirr up the people againg him: thus men become guilty of this sin, pretending some ground why they think so, and so charge their neighbours with what is false, and the product of their surmises.

4. Men are slanderers when they speak that which is for the matter true, and yet they speak it not upon

right

right grounds, that they ought to speak it; as

1. When they speak truth for matter, yet it is to vent their own passion, as many times in mens reviling one another, and throwing filth in one anothers faces, they speak truth, but do not care to do their Neighbour good by it, but speak it in passion, not with a spirit of love, but on purpose to disgrace and vilify them, as when evil Neighbours fall out, they rip up one anothers faults and infirmities, and miscarriages, and call one another by disgraceful and opprobrious Terms.

2. When men speak what is to the discredit of their Neighbour, meerly to hold on a tale in discouse: Now consider that Slanderers and Talebearers are called in the Original by the same word, it being a hard matter for those that are given to talebearing, not to be guilty of slander: The Lord absolutely requireth, that men should not be given to the sin of

tale-bearing, to take away their neighbours good name. *Thou shalt not go up and down as a Tale-bearer among thy people.* Lev. 19. 16. where we may take notice that the *Hebrew* word [*Rakel*] properly signifies a Pedlar or petty-Merchant, that goes up and down the Countrey offering his wares at every mans door, taking up his Wares at one place, and carrying them to another to sell them: So the tale-bearer catcheth up an evil report of his Neighbour at one place, and is not at rest till he is at another place to tell it again, offering to vend it at a very low rate to any man that will take it off his hands: and as it is with the Pedlar, so long as his Pack is fast, his Ware is not seen, but he opens his Pack, and then it is for every ones eye; so it is with a tale-bearer; he readily opens his Pack, and the more secret the thing is, the more he desireth to publish it, that it may go for the greater news: The Lord tells the Mountains of *Israel*; *Ye are taken*

רכיל

up

up in the lips of talkers, and are an infamy of the people. Ezek. 36. 3. when people have nothing else to discourse of, then the Church and people of God shall find discourse forablers, and saith the Holy Ghost, ye are become the reproach of the people. Tatlers and busie-bodies are joyned together by the Apostle. 1 *Tim.* 5. 13. and when such people meet together, other mens matters are the matter of their common talk. *Gerson* writing to his brother, tells him of many sins he might run into, before he was aware of it, and this is the first that he mentioneth, *sc. Nubes verborum*, intimating that in mens ordinary discourses, there be as it were many Clouds of evil speaking and slandering: one of the Antients tells us of one that carryed a stone three years in his mouth, *ut vitaret multiloquium*, that he might avoid babling; and well were it if the mouths of tatlers and tale-bearers were shut continually, unless they could open them to better purpose then they do.

Gerson.

Obloquium est absentis detrahere, & dolose mordere. August.

3. When men speak that behind anothers back, as evil, which they will not speak to their faces, speaking to the defaming or discredit of them that are absent; these are whisperers, such as go about from one to another, privately and closely venting their slanders: This is against the Rule of our Saviour, who saith, *If thy Brother hath trespassed against thee, go and tell him his fault between thee & him alone.* Mat. 18. 15. Now here is their sin, speak of it they will, but loth they are to have it known it came from them: Pray neighbour speak not of it, bring not my name in question, I would not be known to be the Author of this report: if this be spoken openly, and before many, then it is called by the name of backbiting: *Psal.* 15. 3. if it be secretly spoken, then it is called whispering: such a one would not seem a slandrer, though he well deserves the name. *Austin* caused these verses to be written over his Table.

Quisquis

Quisquis amat dictis absentum rodere famam,
Hanc mensam vetitam noverit esse sibi.

Whoso delights the Absent to disgrace,
Let that man know that here he hath no place.

Austin.

Whispering and revealing of secrets is usually the cause of much strife and contention among men: A whisperer separateth chief friends, *Pro.* 16. 28. This sort of slanderer, is of all other the most dangerous, for he worketh in the dark, ties all he speaks to, not to own him as the Author; so that whereas (as one observeth) in the publiqee accusations, the party may have some means of clearing himself, and detecting his accuser; here he shall have no possibility of that; the slander like a secret poison worketh incurable effects, before ever the man discern it, *Aquinas* makes whispering another kind of sin distinct

The whole Duty of Man. part. 13.

Aquin. 2da 2. *de quæst.* 74. Christop. Cartstop. *Expost. Psalm.* 15. 3.

distinct from backbiting: but as one well noteth, they differ onely as *Genus* and *Species*, backbiting being more general then whispering; for every whisperer is a backbiter, but every backbiter is not a whisperer.

4. When men speak against their Neighbours, not unto those that may cover their infirmities with the mantle of love, or do any thing toward the reclaiming them, but unto those that will blaze them abroad to their infamy: it is lawful to speak of mens faults behind their backs, to those that have authority over those of whom we speak; this is no backbiting: those that were of the house of *Cloe* declared unto *Paul* the contentions and divisions that were among the *Corinthians*, 1 *Cor.* 1. 11. they do not tell what they hear of them abroad to hurt them, but they tell it to the Apostle, who watched over them for the good of their souls, and he tells them of it, and gives them good counsel, telling them also whence he understood

ſtood of this their miſcarriage, and this he doth for their good: and they that do otherwiſe, are guilty of theſe ſins before the Lord: Grace will teach, and Religion will command a man to ſpeak nothing to [illegible]y againſt his neighbour, except unto thoſe that may labour to promote his good: did men make Gods word their rule, much of this Tongue-evil might through Gods grace be prevented.

5. When men ſpeak evil of others (though for the matter true) yet have not their hearts ſo affected with it as they ought; as when a man pleaſeth himſelf with it, and is tickled with delight at it, but hath no bowels of compaſſion towards the body or ſoul of him of whom he ſpeaketh: this is a ſign of a very evil heart: we ought to deal with the ſins of our neighbours, as with their wounds; not pleaſe our ſelves with them, but conſider them with relenting hearts toward them.

6. When men ſpeak of the ſins of

others with all the aggravations of them, and are not content once or twice to mention them, but go on in a continued course of reproaching them more and more: this is a sign of a bad heart:

Yet in some (cases, which being wisely considered) we may speak what we know of others (though it be evil that we know of them) and yet not be guilty of this sin of slandering: as when we are (by some that have good ground to enquire after such and such of our neighbours) desired to relate what we know of them; in such a case we may witness the truth concerning them before a Mrgistrate, or any person justly desiring it: or when it is so, that our silence may be an occasion to deceive others, or prejudice others, we may inform them, lest their specious pretences of Religion may deceive them: the scripture alloweth in sobriety and moderation, to give an Item to undeceive those that are in danger to be deceived thereby.

SECT. 2.

Sect. 2.

The greatness of this sin shewed in four things.

NOw in the next place, to deterr you from this sin, and that you may see the danger of it, consider.

1. This is one of those sins that is most abominable in the sight of God. *Prov.* 1. 16, 19. As a lying tongue and false witness that speaketh Lies, so he that soweth discord among his brethren, are things that the Lord hateth; and he sheweth his hatred of it by his frequent forbidding of it in his word. *Thou shalt not report a false tale.* Exod. 23. 1. *Thou shalt not go up and down as a Tale bearer among thy people.* *Lev.* 19. 16. and see how God esteemeth of such persons; he joyneth his prohibition of it, with that of murder, as in the next words is evident; neither shalt thou stand against the blood of thy neighbour. The backbiter is a man-

The backbiter is like a Butchers Cur, whose lips are alwaies bloody with the slaughter of some Beast or other.

man-slayer, and God esteems of him as no other then a murderer.

2. God denounceth a curse and strange punishments that he will bring upon those that are slanderers of others. *Cursed be he that smiteth his neighbour secretly*, Deut. 27. 24. This was one of the curses that was to be read by the *Levites* in the hearing of all *Israel* under the Law, and all the people were to say *Amen*. And albeit such men may pretend an interest in Gods Covenant; yet he tells them plainly, they have nothing to do with his Covenant; and as they make no bones of tearing the names of others by this sin of the tongue, so the Lord will tear them in pieces, and none shall deliver them. *Psal.* 50. from *ver.* 16. *ad finem*: He speaketh to those that brought their sacrifices before him, and thought highly of themselves from their interest in the Covenant: but *verses* 19, 20. you may first read their sinne. *Thou givest thy mouth to evil, and thy tongue frameth*

deceit.

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with

with the fall they must needs break their bones.

3. It is a most dreadful and a damnable sin: whisperers and backbiters are mentioned by St. *Paul*, as such that regard not to know God, and to be delivered up to a reprobate mind, to do those things which are not convenient. *Rom.* 1. 28, 29, 30. whispering and backbiting are there ranked among many other great sins which are the effects of a reprobate mind: this was a damnable sin, deadly in the very Heathen, of whom the Apostle there speaketh; how much more in those that profess themselves to be Christians? and the same Apostle bids *Timothy* refuse the younger widowes that wax wanton against Christ, that are idle, and go about from house to house, yea not onely idle, but also pratlers and busy-bodies, speaking things which are not comely; and of these he saith, they have damnation, because they have broken the first faith. 1 *Tim.* 5. 11, 12, 13.

4. Slan-

4. Slandering makes a man more like the Devil then any other sin doth; for the slanderer hath the Devil in his tongue; and the spirit of God gives the same name to a slanderer, that is given to the Devil; he is called *Diabolus* a slanderer, he is the patron of all evil speaking; he spared not God himself, but spake evil of him to our first Parents *Adam* and *Eve* in Paradise. *Gen.* 3. 4, 5. and slanderers are called διάβολοι, *false accusers or devils.* 2 *Tim.* 3. 3. *Tit.* 3. 2. So our Saviour in this respect calleth *Judas* a Devil, because he acted the part of the Devil, in slandering his Master in secret. *Joh.* 6. 70. and from this sin he came to betray his Master for 30 pieces of silver; slanderers are the Devils journey-men; they are *Canini dentes Diaboli.* The Devils sharpest teeth, as *Parisiensis* speaks: Calumniation is the Devils mind in mans mouth, and his Arrow shot by Mans Bow, as another observeth. Parisiens. Struth. observ.

SECT. 3.

Sect. 3.

Of speaking evil of God himself; shewed in four things.

THere is another branch of this sin, which is greater then the former; as when men speak evil of God and his wayes and proceedings, or any that receive any power, authority, or Commission from God, as Magistrates and Ministers; and also when men speak evil of the Saints and people of God.

1. When men slander God himself, and speak evil of his doings; as, 1. when we debase or undervalue the excellency of Gods works, which were all made in wisdom; or when we do obscure or extenuate the gifts of God that are in any of our Brethren; or when God hath given us variety of his good creatures for our daily refreshment, yet we slight them, and discommend such meats as God hath

hath sent us to eat; this is to reproach God himself. 2. When we either take no notice of, or lightly pass over the judgements of God, as the wicked man in the *Psalms*, of whom it is said, *Thy Judgements are far out of his sight*; and when men so pass them over, as that they apply them to others, not to themselves, as they did. *Luk.* 13. 1, 2, 3. 3. Men slander the justice of God, when they say that Gods wayes are not equal: that God dealeth partially, unequally with those that are equal; that he dealeth ill with good men, well with evil men; the wicked have the world at will, the Godly are grievously afflicted; when men count the proud happy, and in discontent say, *They that work wickedness are set up, and they that tempt God are delivered: Wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgress? Thou hast planted them, and they have taken root, they grow and bring forth fruit; there are no bonds in their death, but they are* Malach. 3. 14, 15. Jerem. 12. 1, 2. Psal. 73. 4, 5, 7.

strong

strong and lusty, they are not in trouble as other men, neither are they plagued with others; their eyes stand out for fatness, they have more then heart can wish.

4. Men slander and dishonour God when his name is used in prophane prayers for wicked purposes, and in praises and thanksgivings for some evil that is done; as when the Pirate and the Thief prayes that he may meet with a good booty, as *Camden* speaks of the wild-*Irish*: so when Theeves having gotten their prey, or Gamesters and Cheaters when they have gotten much money of a man (when they might as well have cut his purse) give thanks to God for their theevery. I thank God I have sped well, I have had good luck to day, I thank God: thus *Saul* gives thanks to God for the discovery of *David*, when the *Ziphims* brought him word where he was. 1 *Sam.* 23. 21. *Blessed be ye of the Lord*: Thus Adulterers make God as it were their Bawd, common cutters make him their abettor

bettor or receiver; Dicers make him a Gamester, and all wicked men make him accessary to their sins. *These things hast thou done, I held my peace*, or did not rebuke thee, but gave thee success. *i. e.* I suffered thee to prosper, *and thou* wickedly *thoughtest that I had been altogether such a one as thy self.* Psal. 50. 21. Hereunto may be referred the notable abusing of Gods name by evil Magistrates, in making wicked decrees, and by the Pope and his adherents, in making wicked Canons and Constitutions, countenancing and authorizing them with the name and authority of God. *In nomine Dei, Amen*, which gave occasion to the common by-word, *In nomine Domini incipit omne malum:* now the greater the person is that we defame or speak against, the greater is the offence, and deserveth the greater punishment; as to speak evil of any man be he never so mean, is a fault; but to speak evil of a Noble-man, is *scandalum magnatum*, and deserveth

punishment or imprisonment; but to speak evil of the King is *crimen* or *scandalum læsæ Majestatis*, Treason, and deserveth death: therefore to speak against God, deserveth both temporal and eternal death.

Sect. 4.

Of speaking evil of Rulers and Dignities.

A Second sort of men there are, that upon every small discontent, are ready to speak evil of Rulers and Governours, and those whom God hath set over them: a sin forbidden expressly, *Exod.* 22. 28. *Thou shalt not speak evil of the Ruler of thy people*: and *Solomon* saith, *Revile or curse not the King, no not in thy heart.* Eccles. 10. 20. *for the birds of the air shall bewray it:* God hath commanded us in Scripture to be subject to the higher powers. *Rom.* 3. 1. therefore we ought to give them Titles of Honour

nour according to their places, and to ascribe unto Princes Titles of Grace and Majesty, because it hath pleased the spirit of God to ascribe it to them, and by their Titles to commend their persons and places to us; yea, and to furnish them with such gifts for government, as they become not naked Titles only, but just significations of the true honour with which God hath graced them, as one well noteth.

Perkins Expos. Epist. Jude.

And as Princes are the highest powers on earth; so they have the right of life and death over men: and the use and exercise of high powers is so necessary in every Government, that without it no Government can long subsist; for it is for the defence of well doers, and without it all will soon be marred: and the Ensigne, Badge, or mark of the high power whereby it discovereth it self, and maketh it self known, is the sword; and causeth it to be born before him; hence saith the Apostle, *if thou dost that which is evil, be afraid; for he*

(i. e. the Ruler) *beareth not the sword in vain, for he is the Minister of God, a revenger to execute wrath upon them that do evil*; and the sword is the general and common instrument of death; whereby the Magistrate becometh a terrour to evil doers, to execute death upon them, and is a Revenger of that Law upon the transgressours against it: Now these high powers are called in Scripture by the name of Gods; *God standeth in the Congregation of the mighty, he judgeth among the Gods*; i. e. the most high God judgeth among the Judges. *Psal.* 82. 1. and *ver.* 6. he saith to the Judges, *I have said ye are Gods, and all of you are children of the most high*: seeing then to have a high power makes the nature of God, and God himself calleth Rulers Gods; then let men take heed of speaking evil of them, it being forbidden by God under this notion, *Exod.* 22. 28. *Thou shalt not revile the Gods, nor curse the Ruler of thy people*; there the word

word [*Judges*] is put in the *Margin*: & the *Jewish* Doctors explain it thus: *Whosoever reviletb a Judge among the Judges of Israel, transgresseth the Law*: Thou shalt not revile the Gods; and so if he revile the Ruler, either the chief of the great Synedrion, or the King, he transgresseth this Law: *Thou shalt not speak evil of the Ruler of thy people.* Here then are they to be condemned that slander and speak evil of the doings of Magistrates, which are become the common Table talk and ordinary discourse of these times. St. *Paul* when he called *Ananiah* a painted wall, he knew him not to be the Lords High Priest; for if he had, he would not have reproacht him; he lookt upon him as an usurper, which made him use that boldness towards him; it is set down as a brand on those false teachers mentioned by *Jude*, they *despise Dominions, & speak evil of Dignities*; in the Greek it is, *they blaspheme Dignities or Glories*, they speak evil of those whom God hath

Ainsworth in Exod. 22.

βλασφημοῦσι τὰς δόξας.

adorned with Majesty and Glory.

Sect. 5.

Of slandering Gods Ministers; and slandering Gods people; the greatness of the sin shewed five wayes.
An objection answered in four things.

3. A third sort of men there are that speak evil of Church-Officers and Ministers; none are so maligned and slander'd as they; the better and the more faithful they are, the more opposed; the more outcry there is against them from unreasonable men: the Ministry is apt to be evil spoken of by prophane and graceless persons, because it discovereth their filthiness, and unmasks their hypocrisy: and their Doctrine comes so close to their consciences, that it is oft-times a fretting corrosive to them, that they cannot go on so smoothly and quietly in their sins as otherwise they would: They never speak well

of

of a faitful Minister, because he never speaketh good to them: *There is one Michaiah*, saith *Ahab*, *by whom we may aske counsel of the Lord, but I hate him, for he doth not prophesie good unto me but evil*: therefore it is that evil men spurn both against the calling and the men, and watch for their halting, and take hold of their least infirmities thereby to disgrace them, judging that to slander and pour contempt on that Calling, is to remove shame from their own impudent practices. Furthermore, when a faithful Minister doth justly reprove them for their sins, they say he raileth at them: the term that these slanderers give a just reproof, is reproaching: Christ having reproved the Pharisees, *one of the Lawyers said unto him; Master, thus saying, thou reproachest us also*, Luk 11. 45. This is the common humour of bad people, especially of the greater sort, who be like a certain Beast, of whom *Pliny* affirmeth that he hath his Gall in his Ear, and by much noise

1 Kings 22. 8.

is made ſtark mad; ſo there be a ſort of people, who if they hear their ſins reproved, are much enraged, affirming their Miniſter raileth on them, when according to his duty he doth but reprove them.

4. A fouth ſort there are that ſmite the people of God with their tongues, and if they ſee any to walk more exactly then others, or themſelves, then he is the matter of their reproach and Ale-bench diſcourſe; he is termed a ſingular Perſon, one that is proud, factious, ſchiſmatical, or hypocritical.

1. Now that you may ſee the greatneſs of this ſin, conſider; that in ſpeaking againſt others, you ſpeak againſt men; but in ſpeaking againſt Gods people, you ſpeak not only againſt men, but againſt God himſelf: *Enoch* the ſeventh from *Adam* prophecied of theſe, ſaying, *Behold the Lord cometh with ten thouſand of his Saints, to execute judgement upon all, and to convince them of their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.* Jude.

Backbite not any man, leaſt thou ſlander'ſt him whom God loveth.

Jude. *ver.* 14, 15. Christ was not then upon earth in *Enochs* dayes, yet then in speaking against his people, they spake against himself, and he takes it so: *Enoch* was spoken against, because he would not go on in sin with them, but walked with God, and they smite him for it with their tongues; and thus they speak against God himself; and *David* saith, *they set their mouth against the Heavens, and their tongue walketh thorow the earth.* Psal. 73. 9.

2. God will one day call you to account for this: you please your selves with it, and think all is well, and it is secret enough: none but your own companions know it, that are like your selves; but God will bring it to light: you speak evil of them *that run not with you to the same excess of riot, but you shall give account to him that is ready to judge the quick and the dead.* 1 Pet. 4. 3, 4.

3. When that day of the Lord cometh, then those his Saints whom you

you have so spoken against, shall sit with Christ on Thrones to judge you; they shall receive honour from him, and be owned by him, and all your reproaches shall be wiped off from them. St. *Paul*, 1 *Cor.* 6. 2. would have all men consider, what an honour God reserveth for his people at that day: *know ye not that the Saints shall judge the world?* Christ is the great Judge himself; to him the Father hath given the power of judging, and He will first absolve the people of God, and then they shall sit upon his Throne with him, and shall approve the sentence against all wicked men, and shall glorify the Lord for it, as the whole Bench at the Assizes approve the Sentence that the Judge gives upon the Malefactors: Consider then, it is a sin of a very high nature for you to take liberty thus to slander the people of God: see the great honour that is reserved for the Saints. *Psal.* 149. 5. *ad finem. Let the Saints be joyful in glory, &c. Let the*

high

high prayses of God be in their mouths, and a two-edged sword in their hands, to bind their Kings with chains, and their Nobles with fetters of iron, to execute upon them the judgement written; This honour have all his Saints: at the last day there shall be as much difference between a child of God, and a great worldly Tyrant, as there is between a poor prisoner at the Bar now, and his Judge upon the Bench.

4. As in speaking against them you speak againg God: so herein you are found to be blasphemers of the spirit of God in them. 1 *Pet.* 4. 14. it is He that is evil spoken of on your part, when ye reproach the people of God for the name of Christ; the Apostle sets it down as an encouragement to the people of God, not to fear any reproach that is cast upon them by the wicked; for saith he, while ye are thus reproached, if you walk answerable to your Profession, you glorify the spirit: but those that speak evil of you, do blaspheme the spirit; and can you

speak

speak evil of the spirit of God, and yet have the spirit? and having not the spirit of Christ, ye are none of his.

5. Consider the punishment of *Dives*, or the rich glutton in Hell; not a drop of water allowed him to cool the tip of his tongue. *Luk.* 16. and as some Divines observe, it was because he had let his tongue loose so unto this sin of evil-speaking against Gods people; he fared deliciously every day, and cared not for a poor child of God; and most commonly prophane feasts are made up with mad mirth, taunts, and reproaches, against the people of God: But sometimes it so comes to pass, that they that reproach Christ, his wayes, and people, do themselves become an object of reproach and contempt to others, even in this world; as one writeth of the Emperour *Charles* the fifth.

Convitiis Christum oppugnans & fraudibus,
Regum ille terror Carolus, (ingens

Ipsis

Ipsis ridiculus pueris, furiosus, & excors
Totus repente corruit.

While *Charles* that terror of Kings, subtilly and reproachfully fighteth against Christ and his Members, being driven out of *Germany* by *Maurice* Duke of *Saxony*, he lies distracted in a Monastery, and becomes ridiculous to children, crying out often of *Metz* and *Maurice*; of *Maurice* which had beaten him, and *Metz* which he had lost.

6. Reproachers and slanderers of Gods people shall be shut out of Heaven at the last day; God will then say to such, as unto *Miriam*; *How were you not afraid to speak against my servant?* Numb. 12. 8. If *David* would not admit a slanderer into his house. *Psal.* 101. 5. much less will God admit any such to come into his glorious Kingdom.

But some are ready to say; we do not speak against such and such men because they be Saints, or righteous, or the people of God, but formalists and hypocrites. *Object.*

But

Resp. But to such I answer: How dare you to judge them, and pass sentence against them as hypocrites, and such like? oh, know it is against Religion you speak; else why make you more adoe about the miscarriages of such, then of your own companions! you conceal the same and worse actions in your selves, and in your own companions, and agree well enough, and take no notice at all of them; but if one that looketh after the wayes of God fail never so little, he is the object of your reproach.

2. As for the Vertues and Graces which are eminent in them, and worthy of commendation and imitation from you, you conceal them, and leave them unspoken of; but if you espy the least vice or imperfection in them, you presently reproach them for it, as notorious hypocrites; and in this respect a Slanderer may be compared to a Swine, that coming into a Garden where he seeth sweet Flowers and stinking ordure, neglecteth the Flowers,

ers, and runs presently to the Dung; or to him that snuffeth a candle with his bare fingers; for although his fingers be defiled thereby, yet the candle gives the clearer light; even so he that traduceth the vertuous, defileth his own conscience, but maketh him a great deal the more glorious.

3. How comes it to pass, that your hearts rise against those that profess Religion, and own the ways of God, meerly because they do so, and because they go not on with you in sinful wayes, and open prophanesse! for if they did so, you would hide their sins as your own; this cleerly sheweth the ground of your hatred and malice is because of Religion.

4. When you speak evil of Gods wayes, and of all the people of God, because of the miscarriages of some that make profession of Religion; this plainly sheweth that it is from an enmity against the wayes of God and Godliness; far be it from me to plead

for,

for, or to uphold any men in any miscarriages, that own the profession of Religion: but I desire men would in the fear of God, take heed of this sin, lest they be found speakes against God himself: there is more danger in this sin then men imagine; for it is so cross to true Grace, that the guilt of this sin may justly question, whether a man hath any true grace or not. See the title that the Lord giveth to such men, *Isai.* 57.3. *Draw neer hither, ye sons of the sorceresse, the seed of the Adulterer and the Whore*: they were of those spurious *Israelites*, that seemed to be Religious, but were not so in truth: now see their sin *ver.* 4. *Against whom do ye sport your selves? against whom make ye a wide mouth, and draw out the tongue*; Consider how unbeseeming to Religion this is, it being the very same sin that we are speaking of.

SECT. 6,

Of the causes of slandering others in general, and of the people of God in special.

NOw the general and ordinary causes for which men slander and speak evil one of another, are these.

1. Out of a desire to avenge themselves of such as have done them wrong, or whom they suppose to have done them wrong: and when they cannot avenge themselves otherwise, they will smite their Neighbour with a slanderous tongue.

2. Men often slander others, out of a desire of gain to themselves: thus *Ziba* slandered *Mephibosheth*, to get his Lands for himself: this is very common in Princes Courts; therefore *Diogenes* advised the Emperour to take heed of two sorts of beasts in his Court, that did bite dangerously;

the tame beast, the flatterer; and the wild beast, the slanderer.

3. Envy is also the cause of evil speaking. 1 *Pet.* 2.1. which the Apostle would have to be laid aside; and *ill Will* we say, *never speaks good of any*; Men eminent in place or parts, are envyed; and who can stand before envy? herewith the *Jews* being stirred up against *Stephen*, whose wisdom and spirit they were not able to resist, they slanderously accused him as one that had spoken evil of *Moses*, and of God. *Act.* 6. & 9.

4. Pride is also the cause of evil speaking: pride will scarce suffer a man to speak well of any; the proud man is apt to detract and speak evil of all others, that he only may be honored and applauded.

Furthermore, the special causes why evil men slander the people of God, are these.

1. The enmity they bear against the Image and Graces of God in them, the lustre of their Holy conversation,

verſation, their eminent parts and piety: for this cauſe the wicked Prieſts ſlandered *Narciſſus* to *Conſtantius*, as *Euſebius* tells us; for the ſame cauſe the *Arians* ſlandered *Athanaſius*, as *Nicephorus* tells us; and for this cauſe was Godly *Anaſtallius* ſlandered alſo.

Euſeb. Eccl. hiſt. lib. 15. cap. 17. Niceph. Eccl. hiſt. lib. 15. cap. 9. Tripart. hiſt. lib. 2.

2. The wicked ſlander the Godly, to diſcourage them in their profeſſion. A ſlanderous tongue is compared in Scripture to a Razor, to a Sword, to an Arrow; A Razor is keen, it takes off every ſmall hair, a Sword woundeth at hand, and an Arrow further off; ſo doth an evil tongue.

3. Becauſe they run not with them to the ſame exceſs of riot. 1 *Pet.* 4. 4. While *Paul* was a Phariſee, he is choſen out by the *Jews* as their Champion to perſecute the Saints; but when he is converted, and preacheth the faith which before he deſtroyed, then they cry out againſt him, *Away with this fellow from the earth, he is not worthy to live*; the world now is ſcarce

wide enough to afford him a House-room.

The worst men speak worst in hope to lurk under the blemish of their betters.

4. Evil men slander Gods people to hide their own deformities, as *Ioseph's* Mistress complaineth of his unchaste behaviour, when she her self was the wanton solicitress.

5. They slander Gods people to stirre up others to do the like, as one dog sets many a barking: an ungodly man digs up evil, and in his lips there is a burning fire.

Dan. 6. 4.

6. Because they know not otherwise how to hurt them; as *Daniels* accusers sought an occasion against *Daniel* concerning the Kingdom, but they could find no occasion nor fault, he was so faithfull, there was no blame nor fault found in him; and when they cannot otherwise hurt him, they seek an occasion against him concerning the Law of God, and then accuse him to the King; telling him that *Daniel* regarded not the King, nor the decree which he had sealed. *Dan.* 6. 13. *Parisiensis* saith, that all the poison

poiſon of the old Serpent is in this ſin, there is ſo much venom in it. One compareth the ſlandering tongue to the Frog, but that it goes beyond it in vileneſs of quality. 1. The Frog alway abideth in muddy places, and troubled waters: ſo the ſlandering tongue delighteth in depraving his Neighbour, and never commendeth any man for the good he poſſeſſeth. 2. The Frog is bred of the dirt and corruption in the Mooriſh ground: ſo is the backbiting tongue derived of a putrified heart, as alſo of an erroneous and a perverſe conſcience. 3. The Frog with his horrid voice never ceaſeth croaking day nor night; and the ſlandering tongue never wants matter of detraction, permitting others to take no reſt, but alway moleſteth them with new deviſed calumnies, and will not let it ſelf ſleep, leſt it ſhould loſe time in hurting others. 4. The *Magicians* and *Inchanters* of *Egypt*, could not deliver *Egypt* from this great Plague of Frogs, but only God him-

A ſlanderer is like unto a Frog in 4. things. *Fra. Giacomo. Aſſinati de Acuto Romano.*

himself must send them away by *Moses* and *Aarons* earnest prayers; and even God himself must take away this great plague of the slandering tongue.

Sect. 7.

Means to prevent this sin of Slandering.

NOw in the last place, if you would prevent this sin, then

1. Take heed of giving ear to such as are guilty of it, and that we receive not false tales, slanders, and ill reports at second hand concerning others? this bewrayes lack of love, and want of good affection to our brother, and an ill disposition in a mans self. *Prov.* 17.4. *The wicked giveth heed to false lips, and a lyar harkneth to the naughty tongue*; where the Holy-Ghost gives us two brands of a Tale-receiver, a wicked one, and a lyar: Besides it is a note of evil-minded men, not only willingly to speak evil, but gladly to hear

hear evil; the froward ſlanderous tongue, and the itching ear delight to rub one another: the Godly man as he reproacheth not with his tongue, ſo he taketh not up a reproach againſt his neighbour. *Pſal.* 15. 3. A man may have a ſlanderous ear as well as a ſlanderous tongue: *Thou ſhalt not take up a falſe report againſt thy neighbour.* Exod. 23. 1. neither by ſpeaking or conſenting to it; neither with our heart to beleeve it, or our tongue to utter it. Without *Ieruſalem* ſhall be dogs, enchanters, *&c.* and whoſo loveth and maketh lyes: Some are ſo graceleſs, & ſhameleſs, that they quoin lyes, fain them: others no: altogether ſo; yet if ſome impudent perſon buzze ſome ſlander into their ears, they imbrace it, beleeve it, entertain it gladly, as ſome pleaſurable or profitable thing.

לא תשא

i. e. nec conſentiendo, nec loquendo. Gloſſ. Interlin. in Exod. 23. 1. *nec falſi rumoris author, nec adjutor eſto.* Jun. 19. in annotat.

As a Receiver makes a Thief, ſo the Receiver of tales makes the ſlanderer; if there were no tale Receiver,

there would be no tale-bearer: In theft he is accessany which willingly receiveth stoln goods: So here in backbiting, he that receiveth the whisperers report, is more guilty of his neighbours infamy, then the other of felony: for a thief may rob his neighbour of Goods without a receiver: but a slanderer cannot rob a man of his good name, unless there be one to hear and admit his slanders; therefore they are both alike guilty: the tale-bearer hath the devil in his tongue, and the tale-hearer hath the devil in his ear. See the remedy of this laid down by *Solomon*. As the *North-wind* drives away rain, so doth an angry countenance a backbiting tongue. *Prov.* 25. 23. a cheerful countenance will encourage him; but if you hear him with shew of mislike, he will learn not willingly to speak that which is not willingly heard. *As where no wood is, there the fire goes out;*

Detractor & habens auditor, uterque diabolum portat; alter in ore, alter in aure. Bernard.

Nòn minus auribus, quam linguâ fugias detractionem: nam detractor dum te videt non libenter audire, nòn facile potest detrahere. Hieron. in Epist.

so

so where there is no tale-bearer, the strife ceaseth. Prov. 26. 20. Tale-bearers were so odious to the very Heathens, that they would have a tale-bearer hanged by the tongue.

2. Take St. *Bernards* advice; when thou heareſt an ill report againſt another, be ſo far from ſpreading and divulging it, as at firſt ſeem not to beleeve it. 2. but if the matter be ſo evident that it cannot be denyed, excuſe his intent and purpoſe; it may be he had a good end in doing what he did. 3. If thou canſt not excuſe his intent, think he did it ignorantly, not maliciouſly and wittingly. 4. If not that; then think that perhaps he was overcome with ſome grievous temptation, which if it had befallen us, it would have ſhaken the foundation of our faith, and looſed the anchor-hold of our hope.

Apelles drew the counterfeit of *Antigonus*, who had but one eye, in ſuch artificial manner, as that part of deformity could not be ſeen, and being alk'd the reaſon, he replyed thus: Let it ſuffice that I have drawn him with his natural lineaments, and made no appearance of deformity in the eye defective. Let another paint his Picture as himſelf pleaſeth. The ſlanderer is not of his mind, who ſeeketh not to cover mens blemiſhes, but rather addeth more enforcements of blame.

SECT. 8.

Sect. 8.

An exhortation to the patient bearing the reproaches of the wicked.

NOw if any of us are slandered and evil spoken of undeservedly by wicked men, let us be willing to bear reproaches, and slanders quietly and cheerfully, especially when it is for Christs sake, and for the Gospel sake; to this purpose, consider.

1. That no man in the world can totally escape the lash of evil tongues: The son of *Syrach* saith, that the lashes of the tongue do reach all men, *Ecclus.* 25. 9, the Prophet *Jeremy* complaineth that he was exposed to the revilings and maledictions of all men, *Jerem.* 15. 10. and it was the lot of *Job*, not only to be cruelly struck and afflicted by Satan, but also most grievously to be scourged by the tongue of his wife, and of his friends that came to visit him, proving

ving but miserable comforters to him.

2. It is of great advantage to a Christian, to bear the unjust slanders of evil men with patience: therefore St. *Bernard* was alwayes ready to suffer them; saying, *I do not know any fitter medicine for the wounds of my conscience, then the opprobrious contumelies and slanders of other men*; for saith he, *Homuncio sum omni opprobrio & despectione dignus.* I am a poor wretch, that am worthy of all disgrace and disrespect. Among Christians he is not to be reputed miserable who suffereth contumelies and slanders, but he who broacheth them. *Blessed are ye, when men revile you, and hate you and speak all manner of evil against you falsly for my name sake; rejoyce and be glad, for great is your reward in Heaven.* Math. 5. 11. 12. and St. *Peter* speaks to the same purpose, If ye be reproached for the name of Christ, blessed are ye. 1 *Pet.* 4. 14. Therefore concerning those that praise or reproach us, let us always have recourse

Bernar. Epist.

course to our consciences; and in case we find not the good there for which we are so extolled, let us grieve and lament; and again, if we find not the evil in it for which men speak so evil of us, let us heartily rejoyce: for what are we the better for the commendations of men, if our consciences condemn us? or what are we the worse, if all men speak evil of us, if our consciences acquit us? many people think to go to Heaven by the voice of the Countrey, if no man blame them, or speak evil of them; but this will not do it; we must distinguish between a good name and a good conscience saith *Augustine:* A good name will carry it among men, a good conscience, only can acquit us before God, saith *Lactantius*; it is not enough that our neighbours absolve us, if God and our own consciences do condemn us,

August.

Lactant.

3. Consider what manner of persons they are that do thus falsly reproach us: they are such as are rather to be pittyed then maligned: Who would

would be angry with a dog for his barking? what *Seneca* said to the *Romans*, the same may every innocent Christian say to his slanderers: Fret and grieve, exercise your unhappy tongues to the reproach of good men: be instant, bite hard, you may sooner break your teeth then make impression: thou hast no cause to grieve at the things that are spoken against thee, since they are false, and thy conscience upbraideth thee not; and since thy conscience safeguardeth thee, and affirmeth those things to be the slanders and backbitings of wicked men which are said of thee, thou needst not greatly be troubled at their speeches; why should any man shrink for headless arrows? or grieve for that which hurteth not? and if these Darts do any way hurt thee, God will recompence the harm an hundred fold.

Senec. de bea. vit. cap. 19.

The wisest course then is, to lend a deaf ear to all the slanderous clamours moved against us, as *David* did, who when he was basely reproached of

of his enemies, he saith, *But I as a deaf man heard not, I was as one in whose mouth is no reproofs.* Psal. 38. 14 now when any whisperer steps in, and saith, Such a one reporteth this thing of you abroad to your disgrace, be you as deaf men that hear not: To strive to quench such malicious firebrands, is the only way to kindle them more; such Thunder-claps do usually break out most violently where they meet with most opposition; not to take notice of them, is the way to silence them; like Meteors they will go out of themselves, saith *Drexelius*; *Epictetus* gives sage counsell; If any one shall tell you, saith he, that such a one spoke ill of you, refuse not his sayings, but answer; certainly he knew not my other faults; for if he had, he would have told them likewise: To conclude, be not troubled at a few slanderous words of evil men; thy Judge is in the Heavens, why then shouldst thou so regard the world? how canst thou be ready to lay

Drexel. Gymn. Patient.

lay down thy life for Jesus Christ, when as for his sake thou canst not as yet quietly digest a few slanderous words? be still and quiet; patience will overcome all this and much more; thou shalt enjoy thy reward in Heaven, and they their punishment in Hell for ever, except they repent.

CHAP. VIII.

Of the scoffing Tongue.

SECT. I.

Sheweth what scoffing is, and how many ways men may be guilty of this sin.

ANother sin of the tongue, that is too common in these dayes, is Scoffing and Jeering; this was the sin of the the Rulers of Gods people

ple at *Jerusalem. Isai.* 28. 14. that Holy City which should have given the people better examples; and if the Governours were so bad, you may easily think what the body of the people were.

Definit. of scoffing.

Scoffing is a sin when one flouteth or derideth at any person or thing because of the goodness that is in them; or when a man mocketh at the sins, infirmities and miseries of others: Men may be guilty of this sin divers wayes.

1. When men make a mock at Gods faithful Messengers and Ministers, and entertain the reproofs of the Word with scoffs and jeers: the Pharsees were very demure men, and very exact in observing their traditions, yet they deride our Saviour and his Doctrine. *Luk.* 16. 14. they did not simply deride Christ, but gave external signs of scorn in their countenances and gestures, and according to the meaning of the Greek word, they blew their Noses at him, contemning his

ἐκμυκτηρίζω signifies to blow the Nose at one. Leighs Annot.

his Doctrine as a thing of nought. Scorners of the Word *make lyes their refuge, and under falshood they hide themselves.* Isai. 28. 14.15. It was the great sin of the *Jews*, and that which hastned their destruction. 2 *Chron.* 36. 16. *they mocked the messengers of God, despised his words, and misused his Prophets*, &c. When *Lot* willed his Sons in Law to depart quickly out of *Sodom*, because of that fiery shower that was ready to fall from Heaven upon that wicked City, they made a mock thereat, and received his fatherly admonition no otherwise then as if he had jested to them. *Gen.* 16. 14. When *Hezekiah* sent his Posts through the Land to call his people to the offering of a solemn passeover, they of *Ephraim* and *Manasseh* laughed them to scorn. 2 *Chron.* 30. 10. and mocked them. When *Paul* discoursed of grave matters before *Festus*, he mocked *Paul*, and said, *Paul, too much learning hath made thee mad.* Act. 26. 24. and *Augustine* himself before his

conversion came to hear *Ambrose* to laugh at him.

2. When men jest with the Scriptures in prophane mirth and merriment, which is done three wayes. Men make jests of Scripture-phrases; as he did of *Mat.* 17. 27. *Go to the Sea and cast in an Angle, and the first fish that cometh, take; & when thou hast opened his mouth, thou shalt find a piece of twenty-pence*, for *Angle* reading *Angel*, and thereupon making a jest, What got *Peter* by that, to cast in an Angel, and get a fish with twenty-pence? or as he that said, there were more lyes in the story of the Passeover then truths; because Christ spake but seldom, and the *Jews* often, and they nothing but lyes.

2. When Scripture phrases are used in way of jesting or scoffing to make laughter: as such a one hath no good Talent in railing: and when a man hath many Bastards, to say he hath employed his Talent well, he hath not the spirit of pitching and ditching, *&c.*

3. When

3. When prophane fellowes make a mock at the doctrine or sayings of the Scripture, as those prophane persons did of old. *Isai.* 22. 13. who when the Prophet told them of Gods judgements, of death and destruction, they make a mock at it: Come say they, these Prophets tell us, we must all die; if we must die, let us be merry while we may: let us take time while time serveth; for they tell us we must away: So our Alehouse-Knights and Pot-companions at this day, are wont to say; Come let us ply the Pot; for these Preachers tell us, that *Dives* when he was dead could not get one drop of drink; its better that we drink out our eyes, then that the worms eat them out: St. *Peter* prophesied, that such mockers and scoffers at Scripture shall come in the latter dayes, which should make a mock at the coming of Christ to Judgement, and say, Where is the promise of his coming? for since the Fathers dyed, all things continued alike from the beginning of

the world, 2 *Pet.* 3. 3, 4. We hear much of the great day of Judgement, wherein all must be called to account for their works and words; but where is it? when cometh it? we would fain see it once. Thus *Julian* the Apostate that scoffing Emperour, when the Christians being much wronged and abused by the Heathen, complained to him for some redresse, he sent them away with this scoffe: It is your duties to put up wrongs patiently; for Christ your Master bids you, *not to resist evil; and to him that smiteth you on the one cheek to turn the other also; and him that would take your cloak, not to forbid to take your coat also.* Mat. 5. 38 39. There is a wicked generation that call themselves the damned crue, in mocking of death and damnation: if you reprove them for it by Scripture, they will presently answer: How know you this or that to be scripture, or the word of God? All is not Gospel: how know you that the story written by *Matthew* and *John* is Gospel?

Tripart. Histor. lib. 36. cap. 6.

3. When

3. When men do as it were scorn at God himself, by deriding his workmanship, or the manner of his working: as he did, who said, if he had had a hand in making the world, he would have made it better: So when men deride and mock at the bodily blemishes that are in others, as their crookedness, deformity, weakness, deafness, blindness, *&c.* when men keep fools in their houses onely to make sport in laughing at their folly; whereas they should be humbled and sorrowful to see the judgements of God and his heavy hand upon them in this kind; foolishness being either a sin, or the punishment of sin: it's a sin *Mar.* 7. 22. it is the punishment of sin, *Deu.* 28. 28 When scorns are cast out against those that are poor or below others in estate or parts, or employments, *&c.* men do as it were cast contempt upon God himself; not considering who it is that hath made the difference between thee and them; contemptuous words spoken of our brethren

Derisio est, cum aliquis malum alicujus personæ vel defectum in malum vel risum ponit. Angel. de Clavisio.

brethren, argue a vile esteem of them, such as *fool, witless, shallow brain, a poor beggarly fellow*, &c. likewise all ireful upbraidings, whether of kindnesse received, or of sin committed: *He that despiseth his Neighbour sinneth*, Prov. 14. 21. this sin is of so high a nature that it strikes at God himself; *whoso mocketh the poor, reproacheth his Maker*. Prov. 17. 5. whatsoever difference there is between thy self and him thou mockest, it is the Lord that made the difference; it came not by chance, but according to the good pleasure of God; and therefore he that mocketh at such a one, reproacheth his Maker, that if it had pleased him, could have made thee like him: If there were any true Grace in such mens hearts that are advanced above others, it would make them the more thankful to God, that did advance them above their Neighbours.

4. So it is that very often the Saints of God are the objects of wicked mens scorns: so it was with the Prophet *Je-*

remias

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remias

mias. Chap. 20. 7. Thus he complaineth to God, *I am in derision daily, every one mocketh me*; Prince and People agreed together thus to persecute him with their tongues: so *David* tells us of himself *Psal.* 69. 12. *They that sit in the Gate speak against me; and I was the song of the Drunkards. David* suffers for well-doing: *O God, for thy sake I have born reproach*, &c. ver, 7. *The zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me.* ver. 9. he suffereth from those that sate in the Gate (which expression denoteth Power and Authority) the Rulers and Governours of the people derided him; and when the Toss-pots upon the Ale-bench hear this, they think well may they make him the object of their scorn also. And 2 *Kings* 2. 23. you may see that the young children of *Bethel* having learnt this sin from their Parents, they mock Gods Prophet: *Go up thou bald head*; when as according to the command of God,

they should have honoured him being aged; doubtless they had learnt that taunting language from their Parents and Elders, at least by hearing them speak so, if they were not by them taught so to speak; *Go up thou bald head*, &c. which scoff they cast upon *Elisha* in allusion to the raprure or going up of *Elijah* to Heaven; as if they had said; Go thou up to Heaven after him, that we may be rid of thee as we are of him: Thus old scoffers among us teach their children to deride Religion, and the professours of it: so when *David* in his zeal danced before the Ark of the Lord, his wife *Michal* despised him and jeered at him. 2 *Sam.* 6. 20. when *Nehemiah* is building the Wall at *Jerusalem*, *Sanballat* mocketh the *Jews*, and saith, *What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish* which

Voces ipsas pueri a parentibus edocti tantisque pueorum clade parentes flagellavit. Illud enim Ascende calve, proscindendi per detractionem Eliæ assumptionis gratia proferebant. i. e. abripiat te quoque Spiritus, ut illorum a te liberemur.
Just. Mart. Quest. 8.

which are burnt? and *Tobiah* the *Ammonite* was by him, and he mocked also and said: *Even that which they build, if a Fox go up, he shall even break down their stone-wall.* Nehem. 4. 1, 2, 3. Thus wicked men cannot endure that the work of Religion and Holiness should go up, lest they should be forced to leave those sins they so dearly love.

5. When wicked men are at ease themselves, and seeing the people of God in distress, instead of pittying them, and mourning for them, as they should do, they sport at them. *Job* tells us, that in his afflictions he was as one mocked of his neighbour. *Job.* 12. 3. *the just upright man is laughed to scorn*; this is set down to be the sin of the *Ammonites*; they said *Aha*, when *Israel* was in distress, *Ezek.* 25. 3. and when they were desolate and went into captivity: but see what the Lord threatens against them *ver.* 6. 7. This *David* met with when he was in adversity; *In mine adversity they rejoyced, yea, the abjects gathered*

thered themselves together against me &c. *with hypocritical mockers in Feast*, Psal 35. 15, 16. and *ver.* 21. *Yea they opened their mouths wide against me and said Aha Aha, our eye hath seen it*: the very scum of the people gathered together against him, and *Psal.* 69. 26. *They persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.* When God had wounded him, instead of comforting him, they persecute him and grieve him with their tongues: Yet this was the carriage of most of them that were at *Jerusalem* toward those of the brethren that were gone into captivity, as if they were got far from the Lord, and that themselves were the only people of God that were left in the City. *Ezek.* 11. 15. but *ver.* 21. God speaketh comfortably to them that were scoft at, and denounceth his judgements against them that scoff at them: To mock at a man in misery is a sore affliction among the sufferings and cruel persecutions

tions that the Saints endured, the postle mentioneth this, *They had al of cruel mockings*, Heb. 11. 36, was one part of Christs sufferings; e was mocked, and used like a fool a play; they put a Robe on his ack, a Reed in his hand, and a Crown n his head, and when he hung upon he Cross, and was perfecting the ork of our Redemption, they (in ighest scorn) bid him come down rom the Cross, and save himself. The *Philistines* thought it not e-ough to make *Sampson* grind in a Mill, after they had put out his eyes, nd bound him with fetters of Brass; but at their great Feast they call for *Sampson* to make them sport: but heir jest ended in earnest, they pul-ed an old house about their ears, which was the destruction of three thousand men and women.

6. Sometimes wicked wretches scoff at their Parents, whom they should honour; but this sin, and the danger it brings with it, is set down

by

by the ſpirit of God, *Prov.* 30. *The eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the Vally ſhall pick it out, and the young Eagles ſhall eat it.* So that there be but a ſcornful caſt of thee againſt our Parents, God takes notice of it, and will puniſh it; and he adde *He that deſpiſeth his Mother to obey he* becauſe children are more apt to ſcorn their Mother, then their Father: He that mocks at his Father, as an old doting fool, or that deſpiſeth his Mother, looking upon her with diſdain as an old withered creature; he that deſpiſeth the wrinckles of his Mother the judgements of God will light upon him: By the Law ſuch a child was to be put to death,

7. When men make a ſport at their own ſins, and the ſins of others instead of mourning for them as they ſhould do, they ſport at them. *Prov.* 10. 23. *it is a ſport to a fool to do miſchief*; theſe are in the number of *Solomons* fools: *fools make a mock at ſin.*

Prov.

ov. 14. 9. they sport with their n sins, and albeit they cast firends, they think it excuse enough say, *Am I not in sport?* and s sinners glory in their me, as if a condemned maactor should boast of his alter: And as they sport at eir own sins, so they mock the sins of others also; ecially at Gods children, they see any of them fall in sin: *Luther* saith, they nger and thirst after the lls of the Godly, and if at ay time through humane frailty, they fall into an evil, like ungry Hogs they nuzzle in heir excrements: and *Augustin* compareth them to Dogs, o the rich Gluttons dogs, that ay licking and sucking *Lazarus* soars: Some think that when *Noah* was overcome with Wine, that *Canaan Chams* son, first saw his Grandfather in that case; and he being one without

Tanquam semelici Porci immergunt se in stercora nostra, & ex ijs delicias faciunt, dum infirmitatem nostram exemplo maledicti Ham aperiunt, & tradacunt; vere enim esuriunt & sitiunt scandala nostra. Luther in Gen. 9.

Hebraeus etiam id tradebat & ratione confirmabat, proprium Chamum verenda avi sui vidisse, suaque solum patri narrasse, tanquam de seme ridentem. Theodoret. in Gen. Quest. 57.

out all Religion, and perhaps having been often reproved by *Noah*, therefore *Canaan* seeing him in his shame, tells it to his wicked Father *Cham*, and he afterward with mocking and derision to *Shem* and *Japhet*; else why should *Noah* curse *Cham* in his son *Canaan*, rather then in any other of his sons? for he had divers other sons: *Gen.* 10. 6.

Sect. 2.

Of the greatness of the sin of scorning and scoffing, laid down in four things.

NOw let us consider how inconsistent this is with the power of Religion, whatsoever seeming shewes any one maketh; and also how great a sin it is; consider therefore,

1. It is a note of hypocrysie wheresoever it is found in any man that seemeth to be Religious: *David* sets out the hypocrites of his time, by the name

name of mockers at Feasts; he calleth them hypocritical mockers at Feasts. *Psal* 35. 16. and he was cut to the heart with hypocrites, that were factious, and *sannioues*, mockers that in their Feasts made him their sport: St. *Jude* speaketh of such mockers, that should separate themselves, being sensual, not having the spirit. *Jude ver.* 18, 19.

2. The Scripture sets forth the scorner as a graceless person. *Psal.* 1. 1. It is the character of the blessed man that *he sitteth not in the seat of the scornful*: he that is truly Religious, will not come into the company of any such, nor have to do with any of them: By the *scornful* there, are meant proud Rhetorical, artificial mockers, and prophane jesters, such as make a mock of sin, and scoff at Religion and the Professors thereof, and such as are any way watchful over their wayes, and such as contemn God and all Goodness, and do as it were set up Shop, and make open profession of

all

all impiety: Some translations read the words *In Cathedra pestilentium*, in the Chair of the pestilent, calling scorners pestilent people; and most fitly; for as the Plague or Pestilence secretly infecteth and suddenly devoureth whole Parishes, and great Congregations: so this kind of people by their bitter words and ill examples, do infect and poison many souls.

Hieron. Lyra Theodoret.

3. When men entertain the reproofs of Gods word with scorn, this sheweth such men to be *Atheists* in heart; and that while they in words seem to own his word, yet in heart they shew they do not believe it to be the word of God; for did they beleeve it to be so, they would not scorn it, but rather tremble at it: Such shew themselves like those proud men mentioned. *Ferem.* 42. 2, 3. that when God met with them by his sword, they said, *Baruch the son of Neriah hath set thee on against us*: so say these men; some body hath told the Minister

ster some such thing of us, and so they storme at the word, and mock it: Reproofs do no good upon scorners, *Prov. 9. 7, 8. Reprove not a scorner lest he hate thee: He that reproveth a scorner, getteth to himself shame.*

But God saith, *Levit*, 19. 17. *Thou shalt not hate thy Brother, but shalt rebuke him, and not suffer sin upon him.* *Object.*

We must either construe *Solomon* of such as are desperately evil and incorrigible, concerning whom our Saviour forbids his Disciples *to give holy things to dogs, or cast pearls before Swine.* Mat. 7. 6. And if we could distinguish such, (as like enough many of the Prophets could in *Solomons* time) then surely we might leave them, but sith we cannot, therefore we must plant by doctrine, water by exhortation, and labour to cut off and pull up what might hinder the growth of what we have planted and watered by reproof and reprehension, leaving the success to God: or it may be that *Resp.*

speech of *Solomon* was not spoken of matter of so high a nature; but only a Moral precept, whereof that book of the *Proverbs* is full, being called his *Ethicks*, and so it may contain a direction for a mans carriage in his ordinary conversation; and so (as the proverb saith) *it's good sleeping in a whole skin*, and no wisdom for us to meddle with them on whom we can do no good, but they may do us much hurt.

Now when men entertain the reproofs of the word with scorn, and mock at Gods Messengers, they scorn and deride at the Lord Jesus Christ himself. *He that despiseth you, despiseth me*, saith our Saviour; *and he that despiseth me, despiseth him that sent me*, Luk 10. 16. The like speaks the Apostle of all Gods people in general: 1 Thes. 4. 8. *He therefore that despiseth, despiseth not man but God, who hath given to us his holy Spirit*: he saith *ver.* 7. that the Holy God inviteth and calleth all men to holiness: it may be thou art one that when thou

seest

seest another that laboureth to walk more accordingly to the rule of Gods word then thy self, thou derideſt him, and saist, There goes such a Saint, a holy Brother, a Precisian, and the like: thus by thy vilifying him, thou despiſest God himself.

4. When men make a sport at sin in themselves or others; see how contrary this is to God, to Christ, to his holy Spirit: it is a sin very displeasing to God: the Lord Jesus Christ wept over *Jerusalem* for their sins, and wept over others because of the hardness of their hearts; he also shed his precious blood to wash away sin; and canst thou sport at that which cost the Lord Jesus so deere? the spirit of God likewise is grieved by our sins. *Eph.* 4. 30. Now to sport at sin, you shew your selves like unto the Devil: the repentance of sinners on earth, is the joy of the Angels

Men are very forward to laugh at other mens sins, at their running to Hell: they laugh to see a man drunk, and to make a fool of himself; but if he begin to be godly, they persecute and abuse him: The very Heathen made Lawes that vice should not be laught at; yet even Christians sport to see God dishonoured, Christ crucified, and the spirit grieved, & men carried away in Satans jaws: See *Tacitus* description of *Germany*.

gells in Heaven; and if devils have any joy, it is when men make a sport of sin: such persons also walk quite cross to Gods peoples mark and practice; for the people of God have alway mourned for the sins of others, as for their own: so did *Lot* when he was in *Sodom*; he was vexed with their sins; and Rivers of tears ran down *Davids* eyes because men kept not Gods Law: so *Jeremiah*, *Ezra*, &c. mourned in secret for the sins of others. Consider ye scorners, and ye that laugh at sin, how cross ye walk to Gods word, and to the examples of Gods people in all ages of the world.

5. As for those that scorn at Gods people in afflictions, they Act more like those that persecuted Christ and put him to death, then like to the people of God: So *Herod* and his men of warre set him at nought and mocked him, and arrayed him in a gorgeous Robe, and sent him to *Pilate*. *Luk* 23. 11. *Pilate* also with the Souldiers mocked

mocked him, calling him *the King of the Jews*; the chief Priests and Elders mocked him also. *Mat.* 27.41,42. Again, 2. This is crosse even to nature, that one member should rejoyce in the afflictions of another, and scorn it: in the body of man, Nature teacheth, that if one member suffer, the rest take part with it; and if one member of Christ suffer, the rest suffer also, and are grieved; and if it be otherwise with you, there is no truth of Religion in you: 3. Herein men Act crosse to Gods command, *Rom.* 12. 15. who requireth us *to rejoyce with them that rejoyce, and weep with them that weep.* and Heb. 13. 3. *to remember them that are in bonds, as if we were bound with them; and them which suffer adversity,* not to scorn them, but to pity them, knowing that our selves are in the body.

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Sect. 3.

Of the severity of God against scorners, shewed in divers particulars.

MOreover, that we may take notice of the misery of such as go on in this sin, let us consider what the Lord in Scripture threatens against scorners, and how he esteemeth of them.

1. *God scorneth the scorners.* Prov. 3. 34. Take notice of this ye scorners; you mock and scorn at others, and God scorneth you; you think to shew your wit, when your tongues walk against others, and when God and his people are your sport; but therein you shew your folly: *A scorner seeketh wisedom, and finds it not*, saith *Solomon*.

Prov. 14. 6.

2. Set the condition of *Michal Saul's* daughter before you; you see how God dealt with her for scorning

at

at *David* her Husband, when in his zeal he danced before the Ark of God. 2 *Sam.* 6. 23. she meets with a sharp reproof, and a great judgement: *sc.* to be childless to the day of her death: and to be childless was lookt upon as a great and sore affliction in those dayes; and this was for scorning a child of God; and as God shut her up under bodily barrennes; so such persons may justly fear lest God shut them up under barrennes of soul, and barrennes in Grace, that scorn others for their Piety and Holines; and it is a great mercy if God remove this curse from their souls.

3. Thou scornest at the people of God and his Ministers; consider what shall be thy reward; read and tremble. *Prov.* 1. 23. 26, 27. *How long will the scorners delight in scorning? Ye have set at naught all my counsels, &c. I also will laugh at your calamity; I will mock when your fear cometh:* Gods scoffing at men doubleth their misery: it is one of the torments of Hell to

Many do fear when they should fear.

have God deride us; oh that mockers would consider this, that in their misery they must be derided; God shall then loath them, and laugh them to scorn when their fear cometh: you laugh at Gods people in their calamity, and God wil laugh at your calamity; you make a mock at the committing of sin, and God will mock at you when you fear and tremble at the approaching of Gods wrath unto you; scorning doth in a special manner strike at God and his Honour, and he will avenge it.

4. God sheweth what low thoughts he hath of scorners: *Job* was had in derision by those that were younger then he, and persons so base, as *whose Fathers he would have disdained to have set with the dogs of his Flock.* Job 30. 1. and the Holy-Ghost calls them *children of fools, children of base men, men of no name*, as in the *Hebrew ver.* 7. *Such as were viler then the dust of the earth.* ver. 8. and *Psal.* 59. 6. he compares them not to rational men, but to dogs;

dogs; those that open their mouths against the people of God, and the wayes of Holiness, they Act like dogs that make a noise and go round about the City, and are belching out with their mouths; if a man gallop through the streets and ride beyond the ordinary pace, then the dogs run after him, and bark at him: So those that run the way of Gods commandements, making more haste in the way of Religion and Holiness then others, they shall meet with these scorners, and suffer the lash of their tongues; and like they are to dogs, who sometimes bark at the shadow of the Moon; so these will bark at the very shadow of Relgion.

5. God hath sore and sharp punishments in store for scorners: *Judgements are prepared for scorners.* Prov. 19 29. *the scorner shall be consumed, and all that watch for iniquity shall be cut off.* Isai. 29. 20. the children at *Bethel* tear the Prophets name; and God sent two she-Beats that teared two

and

and forty children in pieces; they that go on in this sin, shall howl for sorrow, they shall run howling about, like dogs, and be cast out of the Heavenly *Jerusalem. Rev.* 22. 15. *foris Canes, without are dogs; Now therefore be no mockers, lest your bands be made strong.* Isai. 28. 22. Know this ye scorners, if the bands of Religion will not hold you in, and keep you within compass, God will make bands strong enough to hold you under his wrath to all eternity: A great scoffer was *Libanius* the prophane sophist, who scorned at the Religion of Christians, calling them *Galileans*, and their Christ a Carpenter; and asking what then the Carpenters son was doing; jesting at Christ; a godly Schoolmaster answered him that he was making a Coffin for *Julian* the Apostate a great scoffer of Christ and Christians, who dyed immediately after. Mocking is called in Scripture persecution, and no persecution is like it. *Sarah* saw *Ishmael* the son of *Hagar* mocking at

Tripartit. histor. lib. 6. cap 1. & lib. 7 cap. 12.

Isaac.

Isaac. Gen. 21. 9. Now the Apostle citing this Text, saith: *He that was born after the flesh, persecuted him that was born after the spirit.* Gal 4. 29. and for this he and his Mother are cast out of *Abrahams* house. *Gen.* 21. 10. Now the Apostle citing this Text, saith: *He that was born after the flesh persecuted him that was born after the spirit.* Gal. 4. 29. and these words spoken by *Sarah* to *Abraham*, *Cast out the bond woman and her son*, are called the voice of scripture. *ver.* 30. The reason is, because they were afterward approved by God. *Gen.* 21. 12. If any shall demand why *Sarah* was so severe to *Hagar* and her son, as to have them banished; *Tremellius* will answer, who tels us that *Ishmael* being much elder and bigger then *Isaac*, being 13 years old (at least) before *Isaac* was born, might easily wrong him, which his

Tremell in Gen. *de Sarai significat. verb. Hebr. lege* Lyram in Gen. 21. 9. *Ille Ludus erat illusio.* Goran. in Gal. 4. *Ludendo ludebat*, Lyra *ut antea.*

Metsachek signifieth *Ludentem vel occidentem.* 2 Sam. 2. 14. so she might fear left he might make him away, that himself might inherit.

idololatrentem, ut Exod. 32. 6. *Sive*

Mother

Mother (loving him tenderly) could by no means endure; o-thers say he mockt at him for the Religion wherein he was educated, and that he made Images of Dirt or Clay, enticing *Isaac* to worship them; which if he did, then *Sarah* had cause to bestirre her self to have him turn'd packing; this signifies to us, that all mocking, persecuting *Ishmaelites* shall have no portion with *Isaac*, with true Beleevers in the Heavenly inheritance.

Consider further what the Scripture denounceth to fall upon scorners, *Nehem.* 4. 4, 5. *Hear O our God, for we are despised, and turn their reproach upon their own head, and give them for a prey in the Land of their captivity, and cover not their iniquity, and let not their sin be blotted out from before thee*: 1. He tells them that God heareth all their scorns against his people. 2. God will turn their sin upon their own head, and make them to be the scorn of others. 3. He saith, this

them

their sin shall stand for ever against them before the Lord upon his Book, and never be blotted out: and the Holy man denounceth this, not in passion, or self-revenge; but as Gods judgement upon his enemies: the people were working for the glory of God, and the good of his Church; and now by scoring of Gods people they provoke God to this severity against them: Christ would not suffer that rude multitude that scorned him to behold his miracle of raising *Jairus* daughter; he would not let them see *mysterium resurgentis, qui resuscitantem indignis deridebant contumeliis*, as *Hierom* noteth. Hieron. in Luc 8.

Sect. 4.

Remedyes against this sin of scorning.

NOw in the last place, that this sin may be avoided;

1. Take heed of familiarity with those that are scorners; for if you converse much with them, you may

learn

learn their practice; especially beware of the company of pot-companions: Wine is a mocker, strong drink is raging, saith *Solomon. Prov.* 20. 1. it is so called because it produceth such effects in those that are overcome thereby. *In the day of our King, the Princes have made him sick with bottles of wine; he stretcheth out his hand with scorners.* Hos. 7. 5. *Plutarch* tells us of a notable drunkard, who being brough before *Pyrrhus* for jeering at him in his cups, said It is true that I spake somewhat against thee; and much more should I have spoken, had not the Wine failed me. Drunkards observe no Laws, reverence no Magistrates, respect no friends, spare no cost, regard no Religion, fear no God; tell them of Gods wrath, they will jeer you to your face: tell them of *Solomons* induction. *Prov.* 29. 30. like so many *Edomites* they will make songs of you all, as one noteth.

Plutarch. in vit. Pyrrhi.

Math. Griff. Bethel.

2. Take heed of harbouring any unruly Lust in your hearts; for when men

men give way to them; no wonder if at length they become scorners, that give way to their lusts. St. *Peter* saith, *There shall come in the last days scoffers, walking after their own lusts.* 2 *Pet.* 3. 3. let us avoid all appearances of evil; *he that walketh in the counsel of the ungodly, and standeth in the way of sinners, will at last sit down in the seat of the scornful.* Psal. 1. 1. Take heed of covetousness, that was the sin of the *Pharisees*, they were inordinately set upon the love of the world, thence came their mocking of Jesus Christ: when Christ had bidden them make friends to themselves of the Mammon of unrighteousness; and told them that no man could serve two Masters, *God* and *Mammon*; then the *Pharisees* who were covetous, hearing these things, they derided him, *Luk* 16. 14. Beware likewise of pride of heart; for pride is a cause of scorning and contempt; none so scornful as the proud in heart. *Our soul is exceedingly filled with the scorning of those that*

are at ease, and with the contempt of the proud. Psal. 123. 4.

3. See that there be no inward despising of others in your hearts: for if you give way to the sin there, at length it will shew it self in the tongue: it is said of *Michal*, first she despised *David* in her heart. 2 *Sam.* 6.16. there the sin began, and it did not end till it brake out against him in her tongue unto his face: so many servants there are that contemn their Masters in heart, either because their Masters are poor, of mean place, and parentage, and themselves well born and bred, or because their Masters are simple, ignorant in this or that, wherin they are skilful, they scorn to learn of them, to be told and directed, much more to be controlled by them. or else by reason of their Masters familiarity, or kind usage to them, grow contemptuous and scornful, and make no reckoning of them; familiarity aspireth to equality.

4. Take heed of all scornful behaviour

viour or gesture tending to vilify, mock or disgrace any one, as making of mops and mowes, nodding the head, pointing with the finger, clapping of hands, putting out the tongue, making horns, grinning, gibing, *&c.* this is condemned in *Davids* enemies who made Mowes at him. *Psal.* 22. 7. and gaped at him. *ver.* 13. and in those that mocked Christ on the Cross: *They that passed by reviled him, wagging their heads.* Mat. 27. 39. these scornful gestures often more disgrace the person of our neighbour, then reviling and plain railing; for though it be a dumb gesture, yet it speaks loud. *Prov.* 6. 13. He that accustometh himself to the use of scornful gestures and behaviour, will

Though pity must not, yet wickedness may be derided: as *Elijah* did the worshippers of *Baal*: but with these caveats. 1. To instruct others by it, and to hate the practice of it the more. 2. You may mock them not as men, but as sinners, and such as are out of hope of returning; not because they break Gods precepts, but at their folly and madness; for we are to mourn for the breaking of Gods commandements.

Æquo animo audienda sunt imperitorum convitia, et ad honesta vadendi contemnendus est iste contemptus. Nemo plus videtur æstimare virtutem, nemo magis illi esse devotus quam qui boni viri famam perdidunc conscientiam perderet. Seneca.

not ſtick at the giving of ſcornful language.

And if at any time you are derided and ſcorned by others for Holineſs and Piety, regard it not: for if ye be reproacht and ſcorned for the name of Chriſt, happy are ye; for the ſpirit of God and of Glory reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified. *Seneca* tells us that among the *Heathens*, *Vertue* was derided: what though you are derided for fools and mad-men, and counted the off-ſcouring of the world! its no matter how others call you or eſteem of you, but what you are indeed. *Intus teipſum conſidera*, ſaith *Seneca*, inwardly conſider of thy ſelf, and judge not what thou art by the words of others: for the moſt part good men are called fools and block-heads; let me be ſo derided, ſaith he: the reproaches of the ignorant or unſkilful muſt be patiently heard, and this contempt of one that followeth vertue muſt be contemned: yea, as one

one well noteth, it is the highest honour to be accounted bad, that we may not be so; and the greatest tryal whether we be indeed sincere, to be put to it, to be either accounted hypocrites, or to be such: no man saith *Seneca*, seems to set an higher price on vertue, no man seems more to be devoted to it, then he that hath lost the reputation of being a good man, lest he should lose his conscience: You cannot mock men out of their drunkenness, pride, and covetousness; and let none mock you out of the practice of Piety and Holiness.

CHAP. IX.

Of the filthy Tongue.

The greatness of the sin of filthy speaking, shewed in eight Particulars

αἰσχρολογία. *Putridus Sermo, nam & a putrida radice pullulat.*

LEt us now proceed to treat of another evil tongue, and that is the filthy tongue, which we should take heed of: The Apostle warneth us to beware of this sin. *Eph.* 4.29. *Let no corrupt communication proceed out of your mouth:* multitudes of men there are who delight in obscene words, in filthy jesting, and rotten communication, that speak as if the devil had opened their mouths; *the poison of Asps is under their lips.* Now consider;

1. Rotten words are a sign of a rotten heart within: the mind of man by

by nature is corrupt; false Teachers are called men of corrupt minds. 1 *Tim.* 6. 5. Till a man be renewed in the spirit of his mind he is a man of a corrupt mind; and he that hath a corrup mind, will speak corrupt words: The *Astrologers* are said to speak to *Nebuchadnezzar lying and corrupt words.* Dan. 2. 9. Where the Spring is corrupt, the Stream is corrupt; A Fountain cannot send forth sweet and bitter water, neither can excellent speech and filthy speaking at once come out of the same tongue; *Men do not gather grapes of Thorns, nor Figs of Thistles*, saith our Saviour. *Jude* calleth wicked men *corrupt trees*; and Christ saith, *a corrupt Tree doth not bring forth good fruit: but an evil man out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of his heart his mouth speaketh*, Luk 6. 43, 44, 45. Filthy mouths may be compared to the dun-gate at *Jerusalem*, *Nehem.* 3. 14. thorow which the filth of that City

Facem malitiæ turbidam mali bibunt. Euripides. The heart being filthy, the tongue casteth out stenches, instead of ambrocial odours.

Such was the Port *Esquiline* at *Rome*, through which past nothing but filth and uncleanness.

was carryed forth: To hear a man vomit out filthy unchaste speeches, to hear words full of uncleaneness come out of a mans mouth, and running over with lewd and lustful words, it is a note of a filthy person: The heart is the fountain of our words and actions; our words are as the Rivers flowing from it: the tongue is the Looking-glass of the soul; he that is a filthy speaker, let him make what shew and profession of Religion he will, he is but a dissembler, & not yet sanctified, nor is his heart purged; for speech is the discovery of the mind; as there is no smoak without, except there be some fire within: so where there be foul and filthy words, there is an unclean heart: a troubled fountain yieldeth impure water, and a corrupt soul filthy words: the tongue of the Just is compared to choice Silver, because his heart is precious; but the heart of the wicked is little worth, and his tongue is dross and filth. *Prov.* 10. 20. when mens breath stinketh, it sheweth there is much corruption

Καρπὸς διανοίας γὰρ ὁ λόγος ἐστί. Clem. Alex.

ruption in the Stomack: so rotten communication in the tongue sheweth that the heart of such a one is rotten, that he lieth in the grave of sin, and is rotten at core, rotting in its own filth.

2. Filthy speakers do not onely shew that themselves are rotten, but they are in danger of infecting others; a corrupt tongue, like the Plague and other infectious diseases, will infect those that are in hearing of it: we often see that one Neighbour learns deceit of another, one Sister learns pride of another, and one filthy companion learns rotten communication of another: Mans nature is quickly won to evil, sins baits being so many; and sin so pleasing as it is to nature, it must needs follow that one corrupt speaker will corrupt another. Corruption, as the *Philosopher* saith, is a meer changeing of a thing from that it was, from the better to the worse; of this nature is a corrupt tongue, it changeth that which before was Morally good to be

Lippire ad conspectum Lappientis. Lipc. *de* Constant.

Arist. Phys. 5.

Bain in Eph 4. 19.

really bad; civility teacheth us to hide a ſtinking breath from others, and Chriſtianity ſhould teach us to hide the ſtink of our putrified ſouls.

φθείρουσιν ἤδη χρηστ' ὁμιλίαι κακαί. Menander. *Turpiloquus eſt iaquam porcus, qui in luto ubi ponit pedem ibi ponit os.*

3. Filthy words are uſuaily an inlet to filthy actions; he that makes no conſcience of what he ſpeaks, will make little conſcience of what he doth: he that abſtaineth not from filthy words, will not ſtick at any filthy action if opportunity ſerveth: it is not credible he ſhould live well, that ſpeaketh filthily; the filthy tongue defileth the whole man: therefore the Apoſtle gives this caution: *Be not deceived; evil communications corrupt good manners.* 1 Cor, 15. 33. corrupt words fret like a Gangreen: he that can ſpeak filthy words without bluſhing, will be ready to commit filthy actions without ſhamefac'dneſs: A filthy ſpeaker is like unto a Hog, who in the dirt where he puts his foot, puts his mouth; and where he puts his mouth to muzzle, there alſo he puts his foot, lying down and wallowing in the mire:

mire: those things which proceed out of the mouth, come forth from the heart, and they defile the man, saith our Saviour, *Math.* 15. 18.

4. Filthy speaking is a thing very unbecoming the Saints and people of God, such as by Baptisme are given up to God, and have given their names to him, it is not so much as to be named among them as becometh Saints. *Eph.* 5. 3, 4. it is a contradiction to the name of a Christian: Now when the Apostle would not have us to name filthy speaking, he meaneth no otherwise but with abhorrency, not so much as to name this sin without detesting of it: othewise *Paul* should sin in naming it, while he doth forbid it: as *David* would not take the names of heathenish Idols into his mouth. *Psal.* 16. 4. and the *Hebrew* expresseth sins by words that signify the contrary vertue, as blaspheming God by blessing, doth shew that the names of filthy vices are to be declined by the people of God.

5. Filthy

5. Filthy ſpeaking is a note of diſ-ordered affections; as fire here and there will faſten upon things that are next to it, if they are combuſtible; ſo this fire of Hell burning in the heart will faſten on the tongue, if it be not timely quenched: *He that hath no rule over his own ſpirit, is like a City broken down and without walls.* Prov. 25. 28. as a City without fence lyeth open to be ſpoiled and ſacked by the Enemy: ſo are they liable to the ſtrongeſt temptations, and moſt unruly expreſſions, who are ſway'd by their luſts and paſſions; if men diſcourſe laſciviouſly or ſhamelesly, doubtleſs what the Tongue ſpeaketh, the heart much affecteth. It is written of *Commodus* a beaſtly *Roman* Emperour, that he uſed to have the excrements of man to his Table in ſome of his diſhes with ſome of his meat, which made every one to abhor him; and it is noted by Naturaliſts that enquire into excrements, that Mans dung is the worſt of all other; the dung of

Beaſts

Beasts and Fowls is good for many uses; but Mans dung is the basest of all other, and the most unsavoury, and that which is most rejected. *Ezek.* 4. 12,13,14. This is much like unto this filthy and beastly kind of speaking: unclean mouths are like the raging sea which casteth up nothing but dirt and filthiness; so these men are still foming out their own shame; as the waves of the Sea rage, swell, and beat one upon another, causing a froth, making a foame, and casting it out upon the shore and Sea-banks to be seen of men; so these miscreants full of all ungodliness, do often foame out their corruption, shame and filthiness; the poison of their unclean hearts is to be seen and openly heard by the world: such persons like that creature that is called *Ibis*, are alway feeding on dung and excrements, and are loathsome and abominable to all modest persons. Jude ver. 13.

6. They that give way to this sin, do shew themselves to be acted by another

nother ſpirit, then by the ſpirit of God; for in the Scripture when the pen-men of Holy Scripture come to ſet down ſuch actions as are in themſelves filthy, ſee with what modeſty they ſet them down: that unnatural ſin of the *Sodomites*, St. *Jude* onely ſtileth their luſting after ſtrange fleſh, *Jude. ver. 6.* and ſo in divers other places of Scripture in like ſort: now when men ſhall profeſs themſelves to be the people of God, and yet give way to this ſin, they act moſt like unto the Devil, who is ſtiled in Scripture *an unclean ſpirit*: they are not guided by the ſpirit of God, but by the ſpirit of the Devil: the Devil is an unclean ſpirit by reaſon of ſin, not becauſe he doth filthy actions himſelf, but becauſe he ſtirreth up others to the practice of them: therefore if thou delightſt in this ſin, thou art acted by the unclean ſpirit: We read of *three unclean ſpirits like Frogs, that come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the*

mouth.

mouth of the false Prophet, for they are the spirits of Devils. *Rev.* 16. 13. So when filthy and rotten communications do frequently come out of the mouths of men, it sheweth they have much of the spirit of the devil in them.

7. It is a sin that grieveth the spirit of God: those that make profession of Christ, they must not think it enough to refrain grosse deeds, and think that words are free, but must make conscience of sinful and rotten words, as of evil deeds. Therefore saith the Apostle, *Eph.* 4. 29. 30. *Let no corrupt communication proceed out of your mouths* &c. and grieve not the Holy spirit of God: This sinne is a filthy thing which the pure eyes of God cannot endure to behold: For as when we burn filthy savours in a Room where we lodge a Guest, we very much offend him; so doth it grieve the

Would any man converse with a slovenly fellow that would be gaping till such time as Flies might make nests, and Spiders weave webs in his mouth? if any such person were known, he would be abhorred: no less odious is he to God, that defileth his mouth with filthy speeches; such lips are an abomination to the Lord, and God will not Lodge there where the Devil must be his Host.

the Holy ſpirit of God which dwelleth in us; if we ſend out of our mouths the ſtench of thoſe corruptions that are within us: God complaineth of the *Jews*, that he was wearied by their words. *Malach.* 2.

8. Filthy ſpeakers are very unfit for modeſt company: an obſcean and filthy word lighting on a weak heart, ſpreadeth and dilateth as doth a drop of oile in a cloth, and often ſo ſeizeth on the heart, that it filleth it with an hundred imaginations and temptations: for as poiſon enters into the ſtomack by the mouth; ſo doth the poiſon of our filthy words enter by the ear into the heart of others: ſuch therefore that take themſelves for gallant men for uttering undecent words in company, do abuſe the company, which ought to meet together as Bees for making hony by a ſweet and loving intercourſe; and not as a hive of Waſps that aſſemble together to feed on ſome putrid matter.

SECT. 2.

Sect. 2.

Remedies against the sin of filthy speaking.

NOw if you will avoid this sin of filthy speaking, make use of these directions which may by Gods blessing prove remedyes against it.

1. Take heed of frothy jesting: many people do so addict themselves to a frothy kind of speaking, that they know not how to be serious; and from foolish talking, and jesting they fall to filthy speaking, and can speak so broad, that nothing in the old Comedy is more beastly: therefore the Apostle joyneth these together: *let neither filthiness nor foolish talking, nor jesting, be so much as named among you.* Eph. 5. 4. Some mens luxuriant wits dissolve them into a βωμολοχίαν, or all manner of scurrilous speech, to vex those

Scurrilitas βωμολοχία est vitium, quum quis in jocando & modum & decorum excedit, non habitâ ratione, aut honestatis, aut personarum, aut loci & temporis, aut gestuum & motus corporis, aut aliarum circumstantiarum. Polan. Syntag.

those whom they have a mind to abuse, so they can but make sport to themselves and others given to dissolute mirth: *the hearts of fools are delighted in the house of laughter*; it hardens a man in sin, and keeps a man from repentance, and the exercise of a contrite heart: the Devil delighteth, as one saith, in such Musitians as these are: Pleasantness and Mirth must be used as Sleep and Rest, when more grave and serious businesses are dispatched.

Ball *de* Gubernat. linguæ.

2. If you are guilty of this sin, seriously humble your selves for it; take shame and sorrow to you for this sin, and cry out with the Prophet, *Wo is me, for I am undone, because I am a man of unclean lips.* Isai. 6. 3. and pray with the Prophet *David, Create in me a clean heart O God.* Psal. 51. 10. then will your words be clean: pray that God would make you new creatures; then he will give unto you new tongues; when God turneth a people to him by true repentance, he doth

doth return unto them a pure language. *Zeph.* 3. 9. If those that are given to this sin do not mourn for it here, a time shall come that they shall gnaw their tongues for pain, and that for ever. *Rev.* 16. 13.

3. See that your speeches be Gracious, *seasoned with Salt.* Colos. 4. 6. *That it may be good and profitable to the use of edifying, ministring Grace to the hearers.* Eph. 4. 29. let them be seasoned with grace in the heart, and such as may paint forth the graces that are in your minds: if there be grace in the heart, there will be grace in our words: Grace is the same to the heart of man, as Salt is to meats; it sucks out the blood first, which if left in the flesh, it makes a stink and corrupts: so Grace soaks out that corruption that makes our words so unsavoury: now as Salt makes the meat savoury, so Grace makes our words savoury and gracious: Now if it be not thus with us, we had need do as the Prophet did, when

the waters of *Jericho* were corrupt, that nothing about it came to perfection, but all was barren: *he goes to the spring-head and cast in salt there, and healed the waters.* 2 King. 2. 21. So let us go to the Fountain of Life and Grace, and beg of him to purify our hearts; and if we have the salt of Grace in our selves, it will spread it self thorow every stream of our souls.

4. Shun the company of those that are obscene persons, keep company in no wise with those that are immodest: for as Goats do imbitter the sweet Almond-tree, when they lick it with their tongues: so these rotten hearts and corrupted souls scarce speak to any of what sex soever, but they make as it were some breach upon their modesty and chastity; for they have venom not onely in their eyes, but even in their tongues and breath, as have the *Basilisks*: a good man cannot endure the company of filthy speakers: One said that a good man could with much more patience endure

Vir pius laudes in se conjectas majori patientia tulerit, quam obscena verba. Athanas.

endure ſtones to be thrown at him then filthy words: on the contrary, frequent the company of modeſt and pious perſons, read ofted the Holy Scriptures; for the word of God is pure and clean, puitying and cleanſing them that delight in it: Some Phyſitians tell us, that they that are libidinous, by ſleeping upon the Herb *Agnus-Caſtus*, become chaſte: ſo reſting thy heart upon the Lord Jeſus Chriſt, who is the immaculate Lamb of God, thou ſhalt find thy heart and tongue purified from all impurity and uncleanneſs.

CHAP. X.

Of the flattering tongue.

SECT. I.

Flattering defined.

WE are now to treat of another sin of the tongue, *sc.* the sin of Flattering, which may thus be defined.

Flattering is a sin whereby men beguile others with deceitful praise; or as one saith, It is an overthwart praising or commending of another: Flattery is ingendered by Pride, hatch'd up by Arrogance, and perpetually fostered by fools; for they are the Anvils on which the flatterer stil beateth, who by reason of their weakness take no notice of his insinuation, but are presently pust up with those Peacocks

cocks tails he sticks in their foreheads; folly and popularity are his prime objects, and he is still present where they predominate; his tongue is in the ear of every affectatour, although at the same time at a great distance from his own heart; he cannot be truly generous, because he is a slave to other mens humours, as One well observeth: Flattering is a great sin; it was become generall in *Davids* dayes. *Psal*, 12. for he complaineth, *they speak vanity every one with his neighbour; with flattering lips, and with a double heart do they speak.* ver. 2. and the more general it spreads among us, the more reason we have to labour against it; for the more spreading, the more dangerous.

Lentons charact.

שפה חלקות *labia blanditiarum, quas Chaldæus vocat* מרמה *adulationes*: *Sicut lingua pro sermone passim accipitur, ita labium aliquandò, ut cum dicitur, Terra labii unius.* Gen. 11. 1. *unum labium.* ver 6. *peccare labiis* Job 1. 21. *Venenum sub labiis.* Psal. 14. 3. *Labium Electum.* Zeph. 3. 9. Lorinus. in Psal. 12.

SECT. 2.

SECT. 2.

Sheweth that men may be guilty of this sin five wayes.

Two Questions about the performance of promises answered.

NOw I will shew how many ways men may be guilty of this sin.

1. When men promise in fair words more then they intend to perform; thus do men flatter with God and men: we read of some that flattered with God. *Psal.* 78. 34, 35, 36. *When He slew them, then they sought him, and enquired early after God, and they remembred that God was their Rock*, &c. *Nevertheless they flattered him with their mouth, and lyed unto him with their tongue*: how usual is it for men to flatter God in afflictions! how many fair promises do they make that they will become new men! but at last they deal with God as the *Israelites* did, when as their hearts are as bad as before,

before, so that they turn with the dog to his vomit, when they are well again: This sort of flatterers exceed the ordinary sort of dissemblers with men, carrying their dissembling up as high as God himself, seeking to put as great a cheat upon God as upon men, being grown so cunning as those cutpurses that will use their Art not onely in the face of the Court, or at the time and place of the execution of their fellowes, but will pick the pocket even of the Judge himself, as One well noteth: God may say to such persons as *Delilah* to *Sampson*, *How canst thou say I love thee, when thy heart is not with me?* Judg. 16. 15.

Crooks hypocrit. Part. 1. chap. 25.

The Flatterer likewise is large in his promises to men, like *Antigonus* (by a *Sarcasm* nick named Δωσων) alwayes ready to give, but never giving, large in promising, short in performing The Flatterer is an excellent Merchant of words, traffiqueth much in promises, but breaketh when it cometh to performance. *A flatterer boasteth*

Χρυσολόγος verbis multum pollicetur, re nihil præstat. Beza.

the of a false gift, and is no better then clouds and Wind without Rain, Prov. 25. 14.

Quest. But here it may be demanded, whether a man be bound to the performance of all his promises to men?

Resp. 1. We are bound to perform such promises as are possible. A man may promise and bind with an oath, that he will leave such a One his Heir to such an House and Land, which is then in his possession; but afterward the Land being eaten up of the Sea, or the House consumed and burnt down by fire, its impossible for him to perform that promise in so ample a manner as he made it; yet is he not perjured, if once he purposed to perform it so far as was in his power. *Item*, if one promise to pay such a summ of money at a certain time and place, and he be robbed by the way, he breaks not his promise, because he purposed to do it, and was prevented by Gods providence: but men should be sparing in making any promises absolutely,

but

but with St. *James*'s limitation. *Jam.* 4. 13, 14, 15. else the rash unadvised making them is sin.

2. In vowes and promises, the thing promised must be lawful; the rule is, *In malis promissis rescinde fidem, in turpi voto mata decretum.*

The like case may happen, if a child promise with an oath to take such a one for his wife; but being come to years of discretion, seeth manifest cause of refusal, as want of consent of Parents, disparity in Religion, or the like; such promises bind not. *Numb.* 30.

It may further be demanded, whether an enforced promise be to be kept, and performed or not? as for instance, If a Woman being threatned or ill-entreated by her Husband, shall thereupon in hope of procuring her peace, and to live better with him, promise to pass over to him an Estate in some Land that he could not do away without her consent; Whither is this woman when it comes to the *Quest.*

push

push bound to perform it, or not?

Resp. If her self only be like to sustain loss thereby, she is bound to perform it, because it was in her power as well to have denyed it, or suspended her answer, as to have past her promise; Therefore the *Casuists* hold it fit enough that she pay for her folly: But if she have children, who are likely to be prejudiced in their Right, and depraved of their ancient Inheritance, she it not bound to perform her promise: a good man *sweareth to his own private hurt.* Psal. 15. 4. but the Prophet presseth the point no further.

Quest. What may be said of promises given to enemies?

Resp. If the conditions be lawfull, they must be kept, as that of *Joshua* to the *Gibeonites. Joshua* 9, 15, 19.

2. Men may be guilty of this sin of flattering when they do overmuch commend another beyond what is his due: As first, when men applaud others to their faces for their Parts, Virtues,

tues, good Deeds, that do little deserve it; this is flattering when men extoll others, their Persons, Gifts, Actions, above what they know or think, either to get favour with them, or some other way for their own advantage.

A flatterer will report he heard such worthy things of thee, although it were nothing so; and if he know any good done by thee, he will praise thee with a loud voice; whereas *Solomon* tels us, *He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.*

Estens. Exposit. in præc. 9. *Qui coram laudamur, summa gravitate, summaque modestia laudentur necesse est, ne scurræ magis & adulatores quam oratores videamur.* Brandolin.

2. When men by flattery do applaud any in their sins; this sheweth a high degree of corruption, and basenes in such persons: thoug they see

Both to vertue and to vice, is flattery a false glass, making the one seem greater, the other lesse then it is. *Felibams* resolves. Cent. 2. When *Æschines* commended *Philip* of *Macedon*, that he was well-spoken, fair, and able to drink well: *Demosthenes* answered, the first was the commendation of an Advocate, the second of a Woman, the third of a Sponge. I had rather commend the vertues of an Enemy, then flatter the vices of Friend.

men

men go on in sin, yet they bless those whom God abhoureth. *Psal.* 10. 3. Blessing them in their wicked ways, dealing with them as the fawning Orator *Tertullus* doth with that unjust Governour *Felix*, telling him, that by him they enjoyed great quiernes, and that very worthy deeds were done to the Nation by his providence, *Act.* 24. 3. Whereas *Felix* was no such man as *Tertullus* reporteth him to be; because when *Paul* reasoneth of Righteousness, Temperance, and Judgement to come, *Felix* trembled. *ver.* 25. being so intemperate a man, and unjust an oppressour, as Historians relate concerning him: and we may take notice, that flatterers doe love those that will sooth them up in their sins: God tells the rebellious *Jews*, that they would say to the Prophets, *Prophecy not to us right things, speak to us smooth things, prophecy deceits.* Isai. 30. 10. Flattering Ministers are here to be taxed, that seek to please, not to profit their people,

ple, and so shew themselves not to be the servants of Christ. *Gal.* 1, 10. by crying *Peace, Peace, where there is no peace; One building up a wall, and others daubing it with untempered Morter.* Ezek. 13, 10. refraining wholsom Doctrine to secure themselves from danger; not daring with *Nathan* to say to a great sinner, *Thou art the man*; nor with *Elias* to *Ahab*, *It is Thou and thy Fathers House*; nor with *John Baptist* to *Herod*, *It is not lawful for thee to have thy brothers wife*; nor with Christ, *O ye serpents, ye generation of vipers, how shall ye escape damnation?* Such as these do hinder the building of the spiritual Temple, not hewing and sawing rough timber, nor planing and polishing rubbish stones, but rub with smooth slike-stones, and wipe with Foxes skins: whereas they should cry aloud, and not spare, but lift up their voices like Trumpets against the sins of their people; they are to be *sons of thunder*. Mar. 3. 17. It is the son of Thunder

that

Filius tonitrus est qui loquitur, & tonitrum est quod loquitur.

that speaketh, and it ought to be Thunder that he doth speak; *except ye repent ye shall all perish.* There were 400 Prophets, a whole national Synod, all led by a lying spirit. They all flatter King *Ahab*, bidding him *go up to Ramoth Gilead and prosper*; the whole Council did vote it, but *Michaiah* was not among them; he was sent for and courted to speak as the others had done; he speaks Ironically, *go up and prosper*, delivering it so that *Ahab* perceived he jeered him, as appeareth by *Ahabs* answer: then he speaks more plainly to him, telling him, that he saw all *Israel* scattered upon the Hills as Sheep that have not a Shepherd; implying that the Sheep (the Army of *Israel*) should escape, and the Shepherd (the King) should be smitten; and sheweth him the reason why his Prophets spake the contrary, *sc.* because they were possessed with a lying spirit: yet *Ahab* would not harken to him, but commandeth the Prophet to Prison, and there to be kept till he

should

should return in peace: Thus he flattereth and promiseth himself victory, and a false return.

None so fawning as fancy-feeding flatterers.

3. When men fawningly give unto any more honour then is due unto them: *Herod* flattered the people by killing of *James*, and persecuting of *Peter*, for which they gratify him with a flattery again, by a blasphemous acclamation which cost him his life, *Act.* 12. 2, 3. 22, 23. At his eloquent Oration they gave a shout, saying *It is the voyce of a God not of a man.* We read *Dan.* 11. 2. there shall stand up a vile person, which according to interpreters, is *Antiochus Epiphanes* the great King of *Assyria*; his name signifieth *Illustrious*, yet God calls him a vile person: Now *Josephus* writing of this man, saith, that the *Samaritans* when they saw how he persecuted the *Jews*, they sought his favour, and would not own themselves *Jews*, and in a Letter they wrote thus unto him, *To Antiochus the mighty God.*

God. Good men have ever abhorred such kind of flatteries; *Elihu* would not give flattering Titles to men; for saith he, *I know not to give flattering Titles; in so doing my Maker would soon take me away. Job* 32. 21, 22.

4. When men are full of vain compliments, affected phrases, and pretended courtesies; the flatterer will tell you *he is your very good friend, your most humble servant, and ready to be commanded by you*; he kisseth your hand, or the hemm of your Garment; but as (one saith) with a kiss of a *Foe* or a *Judas*. If you come to his Table furnished with variety of dishes, he deeply protesteth to you that you are most heartily welcome, and calls oft upon you to eat and drink, when perhaps he wisheth every bit you eat may choak you: When he meets any man by the way in the street, or the open Market, he will fawn upon him, as if he would creep into his mouth, and throw himself at his feet; but as soon

Some say that the *Hebrew* word that is rendered to flatter, signifies *Dividere*, to divide, because the flatterers Tongue is divided from his heart.

soon as he turns his back, he looks over his shoulder and mocks him to the next he meeteth, bragging how nearly he cozened him. St. *Matthew* sets down the form of that flattering salutation that *Judas* used to Christ, when he betrayed him with a kiss, *Ave Rabbi. Mat.* 26. 49. St. *Mark* saith, he ingeminated it; *Master Master. Mar.* 14. 45. as if he had said, alas Master! that it is thy hard hap to fall into such troublesome times, and such danger, from which I wish it were in my power to rescue thee! But alas! we are weak and weaponless; few and but feeble in comparison of this great company, to which some think he made shew of not coming among, but accidentally, and so would kiss his Master out of shew of love, and loathness to leave him: Some think he had some Reverence yet remaining in him to his Master, when he kissed him; but he cometh in a dissembling manner, *ut cecultior esset prodentis dolus, & minor proditi metus*, kissing him that he

It is said of *Xistus* 5. that he was the most crouching humble Cardinal, and the most stout and resolute Pope that ever wore Crown.

Retinens adhuc aliquid verecundiæ, non deest signum violentiæ, sed amoris.

Beda in Marc 14.

he might not be suspected doing any thing more then what is usual and ordinary: he kisseth him, saith *Bosquier*, which was as familiar at meetings and partings among the *Jewes* as shaking hands is among us. *Augustine* saith, our Saviour had bestowed many favours upon him, that he had saved *Judas* from the Gallows, cured his Father of the Leprosie, and his Mother (with whom he saith this Miscreant had committed villany) of the Palsy, made him his Disciple, and the Almoner or Steward of his Houshold, found him often false and spared him, yea even admitted him to the Sacrament; yet thus he requited him.

Bosquier. Theatr. Patient.

August. serm 28. *ad fratres in* Eremo.

5. Many unfaithful servants are guilty of this sin, when they entice and draw away their Masters customers by whom they have their livelyhood; this sin is too notorious in Towns and Cityes, when Apprentices come to be Journey-men, and to set up for themselves; for as *Absolom* stole away the hearts of the men of *Israel*, by flattering

ing them, and calumniating his Father. 2 *Sam.* 15. 6. . So this sort of people do steal away the hearts of their Masters customers, by fawning upon them, telling them they shall have better choice of wares, better usuage, and long forbearance: they are to be condemned for impiety, that are thus false and unfaithful to their Masters.

Sect. 3.

Of the greatness of this sin shewed in seven things: of the mischiefs it doth to those that are deceived by it, shewed in divers particulars.

Now that ye may avoid this sin, I shall endeavour to set down the hainousness thereof.

1. A flattering tongue is a double tongue. 1 *Tim.* 3. 8. Such a double tongue had *Joab*, when he killed *Abner* in *Hebron*, and *Amasa*, with whom dissembling, as a great friend, meeting

ing him upon the way in the open field, and friendly saluting him, said, *Art thou in health my brother?* 2 *Sam.* 2. 9, 10. then taking him by the beard with the right hand, as if he meant to kiss him, drew forth his sword with the left hand, and smote him under the fifth rib, so that all his Bowels fell out upon the ground: such are propery called hypocrites: one compareth such tongues to the tongues of grey-hounds, or dogs exercised in hunting, whose tongues are so apt and pliable, that very easily they are every way turned double; and hereunto some think the *Psalmist* alludeth in that phrase, *Psal*, 68. 25. *the tongue of the dogs in the blood of the enemy.*

Blondus for his extream flatteries was usually called *Blandus*

γλῶσσα the tongue *quasi* γνῶσσα of γίνωσκω to know, signifying, that the tongue should speak nothing but what the heart meaneth.

Flattering Clawbacks are students in brazen-face'd Colledge. The flatterer bears in his armes, a cleven or divided tongue, and a double heart.

As a Looking-glass doth imitate whatsoever is set before it, and doth represent the likenesses of them that look in it, but by a contrary way; for

for it sheweth the left side to be the right; and if you look into the *East*, it represents you looking toward the *West*: Even so a flatterer in voice and gesture will imitate thee: if thou laugh and be merry, he also will be merry and pleasant; if thou weepest, he also will weep for company; if thou wilt backbite and slander a man, he will take thy part, and will with obloquies and slanders wound the same man: if thou wilt praise thy self, he will help thee; or if thou lovest to hear thy self praised of others, he will carry thee as it were upon the wings of praises and commendations, up into the clouds and lofty sky. Through his subtil slights he bendeth himself every way; he handleth old men gravely, and young men courteously: the flatterer hath alway the gestures, voices, inclinations and dispositions of all persons high and low at his fingers ends: he leaves out none, that he may deceive all; the flatterer is double-tongued: Now he extolleth thee, and setteth Gawdr. Simil.

thee aloft with great praises, & by and by will cast thee down with wrongs and injuryes, as one hath well observed He that is first a flatterer, will afterward be a tale-bearer, and a revealer of secrets, *Prov.* 17.9. He that flattereth thee to thy face, will slander thee behind thy back. He that will hide a man from himself, will dispay him to others. A flatterer if he doth not tempt a man to sin, yet he flattereth him in it; or (at least) concealeth his knowledge of it, keeping his friend hood-winkt from a true sight of his own faults, whereby he might mend them, but will not long keep them from others who will despise his friend for them, as a judicious Divine hath noted.

Servo. d' altrui si fà: Chi dice il suo secreto a chi no'l far.

He makes himself a servile wretch to others evermore,
That tells his secrets unto such that knew them not before.

Adulatio blanda omnibus applaudit, omnibus Salve dicit, prodigos vocat liberales, avaros parcos & sapientes, lascivos curiales, garrulos affabiles, obstinatos constantes, pigros maturos & graves; hac sagitta levitèr volat, & citò infigitur. Cassiodor. *in quad.* Epist.

2. Flat-

2. Flattering is a sin much displeasing to God. *He that justifieth the wicked, and he that condemneth the just, are both an abomination to the Lord.* Prov. 17. 15. A wo is denounced against them that call evil good. *Isai.* 5. and he saith, *Wo to them that sew pillowes to all arm holes: will ye hunt the souls of my people, and will ye save the souls alive that come unto you? and will ye pollute me amongst my people for handfuls of barley and for pieces of bread, to slay the souls alive that should not die, and to save the souls that should not live by your lying to my people.* Ezek. 13. 15, 16, 17, 18, 19. The false flattering Prophets prophecied against the Godly, that they should dye, and so deprived them of their peace and comfort, and the apprehensions they had of Gods favour, and filled them with fears, grief, and sad thoughts, if they harkned to *Jeremiah*, and submitted to

Greenhill's Exposit. in Ezek. 13.

Juste viventibus adulatores prophetant mortem & infortunium, & injustis qui per peccatum mortui sunt, prophetant vitam & prosperitatem, propter dona temporalia sibi ab illis data. Lyra in Locum.

Nebuchadnezzar; or thus, as one noteth, they stirred up the people against them that were Godly, and would not believe their prophecies, provoking the Magistrates to slay them before their time, who by the course of nature should have lived longer; and they promised life and peace to those to whom they should have threatned warre and misery; God therefore threatens a severe judgement against them. *ver.* 22, 23.

3. Flatterers have ever been odious to wise men; this made *Diogenes* call *Aristippus* (flatterer to *Dionysius*) a dog; another time a well coucht snare. *Constantine* called the flatterer a *Moth*: *Horace* the *Lyrick* Poet gives him the name of a *Fox*. *Æneas Sylvius* reporteth that *Sigismund* the Emperour soothing a flatterer up in his folly, and using familiar gestures with him, at last lifted up his hand and gave him a good box on the ear, and the other finding fault with this injury done him, said, *Alas my Lord, why do*

you

you smite me? the Emperour replyed *why dost thou bite me?* a blow is the best reward for a bite.

4. Flattering is a sin very pleasing to the Devil: it is as one saith, *the Devil's invisible net*, which by the flatterer he spreadeth to intangle us. *A man that flattereth his neighbour spreadeth a net for his feet.* Prov. 26. 6. by flattering the Devil himself deceived our first Parents: and when he cannot at any time overcome us by force, he laboureth to overcome us by fraud: when temptations and tribulations cannot bear us down, he laboureth to charm us with his flatteries: Satan ever makes shew of most love when he intendeth the greatest mischief; he covereth his hatred with a cloak of love, and so do all flatterers; when they make most shew, there is least love. *He that hateth, dissembleth with his lips, and layeth up deceit within him.* Prov. 26. 24.

Rete Diaboli invisibile. Perald. *de vitiis.*

Amici vulnera quam inimicorum oscula sunt utiliora. Ambros.

Timeo Danaos & dona ferentes.

When flattery is resident in the tongue as Porter, Satan keeps Court and sits president in the heart, as King and chief Ruler.

Impia sub dulci melle venena latent. Ovid.

26.24. flatterers do spread the Devils Net befor those that are flattered by them: *the flatterer by his mouth* (one way or other) *destroyeth his neighbour.* Prov. 11. 9. *faithful are the wounds of a friend, but the kisses of an enemy are deceitful.* Prov. 27. 6. Flatterers are man-slayers and such as do betray us, killing a man under the shew of friendship, and with a seeming kiss (like *Judas*) they betray a man into the hands of the Devil.

Adulatores homicidiæ sunt, & proditores, quoniam sub specie amicitiæ hominem interficiunt, ut sub specie osculi (ut Judas) hominem tradant Diabolo. Alex. Fabrit. part. 4. cap. 15.

5. It is a shame to be commended by such vile tongue as the tongue of a flatterer: the praise of wicked men saith *Seneca*, is a manifest instant that the praised is like unto the praiser: Therefore *Antisthenes* the great Philosopher was very much offended, when he heard that certain lewd fellows had highly commended him, as *Diogenes Laertius* tells us, which made him say, *wretched man that I am, I fear no greater mishap could have befallen me:* another

O me miserum, metuo ne in crimen aliquod inciderim. Diog. Laert.

another *Philosopher* also being told that some of evil conversation had liberally praised him, answered, *Alas what evil have I done?*

6. It is a very foolish thing to flatter any man whatsoever; it is great folly to praise a man to his face; it is as if one would sell a man to himself: whence it was that one said to a man flattering him, *why dost thou praise me to my self, wilt thou sell me to my self?* The folly of a flatterer may farther be demonstrated, in that he flattereth another to find favour with him, which he should the better obtain if he spake the truth unto him. Hence it is that *Solomon* saith, *He that rebuketh a man, afterwards shall find more favour then he that flattereth with the tongue.* Prov. 28. 23 and elsewhere he saith, *He that saith to the wicked thou art righteous, him shall the people curse, Nations shall abhorr him: but to them that rebuke him shall be delight, and a good blessing shall come upon them: every man shall kiss his lips that giveth a right*

Titles without Truth, are like Lanthorns without light, buds without blossoms, flowers without fruit.

a right answer, Prov. 24. 24, 25, 26.

7. A flatterer is worse then a slanderer, because detraction and slandering are means to humble him; but flattering extolls a man, and by means thereof a man is apt to be puft up; Thus *Herod* was puft up with pride at the vain flattery of the people; When men are highly extolled and commended, they are apt to have high thoughts of themselves; One calleth flatteres the devils Priests, burying men alive; and under the pretence of adorning others, they sully them and strangle them.

Ipsi sunt Sacerdotes Diaboli hominis vivos sepelientes. Perald. Tim 2 *de peccato lingua.*

8. Let us therefore consider what mischief it doth to those that are deceived by it. 1. It is an occasion of drawing men to sin: thus the Harlot deceiveth the young man; she inviteth him to come to her, saying, *let us take our fill of love*, &c. *for the good man is not at home, he is gone a long journey, he hath taken a bagg of money with him, and will come at the day appointed;*

pointed, so with much fair speeches she causeth him to yield, with the flattering of her lips she forceth him. Prov. 7. 18, 19, 20, 21. *The lips of a strange woman drop as a honey-comb, and her mouth is smoother than oile.* Prov. 5. 3. The Princes of *Judah*, after the *death of Jehojada did obeisance to Joash to flatter him into idolatry.* 2 Chron. 24. 17. Flattering is an infectious plague, a damnable disease, a sweet poison, a deadly hony-bait that deceiveth by enticing, and poisoneth by sweet perswading; it is the *Siren* that draws many to destruction.

Sicut finis oratoris est dictione persuasisse, & medici medicinâ curâsse; sic adulatoris est finis suavi loquio decepisse. Chrysost.

2. To flatter men in any evil course is a means to harden them in sin; when men meet with such that will sooth them up in sin, they are hardened in sin: a man is kept in his wickedness and hardned in it, when he thinketh he doth that which is good and right: the

Adulantium linguæ ligant homines in peccatis: delectat enim ea facere in quibus non solum non metuitur reprehensor, sed etiam laudatur operator. August. *sup.* Psal 9.

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tongues of flatterers do bind men in sinful courses, for it delighteth them to do those things in which not only they fear no reprover, but also the doer of them is praised: A mind that knoweth it self guilty, is in a manner dejected to a servile flattery.

3. It makes men neglect to seek after the vertues or excellencies for which the flatterer commendeth them; this makes many unuseful, that otherwise by diligence might have deserved true praise; as *Carneades* observed in the sons of Princes, who could indeed learn nothing deserving honour but horsemanship; for in all other things their teachers would flatter them by commending them without cause, and so keep them from labouring after the truth of those excellencies for which they falsely praised them. Therefore *Antisthenes* judged it less harm to light into the power of Ravens, then into the hands of flatterers; and another *Philosopher* quarrelling with one about words,

words, many unseemly speeches passed between them: quoth one of them, *peradventure I may live to see thee hanged, and then the Ravens to come and pick out thy eyes*; whereunto the other answered; *Perhaps I may live to see thee fall among flatterers; for Ravens pick out the eyes but of the dead, whereas flatterers dig them forth while they are living*. A faithful friend is as a wise Physitian, that considereth the condition of his Patient, not giving him that which may please, but that which may do him most good: a true Lover woundeth his friend as well as embraceth him: but those wounds are the wounds of a Chirurgion, not of an Enemy: The Holy smitings of a righteous man he takes for a kindness, and feareth not that such an excellent oyle will break his head. *Psal.* 141. 5.

Sicut cervi cadaverum oculos fodiunt, sic adulatores suis laudibus hominum animos corrumpunt. Anton. Moner. in Melissa. parte. 1.

4. It makes men fearless of judgement and danger, untill they fall into that misery they were not aware of. Thus the young man (befooled by

by the wanton Harlots flatteries) *goes after her straight way as an Oxe goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver; he hasteneth to his ruine as a bird hasteneth to the snare, and knoweth not that it is for his life.* Prov. 7. 22, 23. By flattering words men are put into fools Paradise, and peswaded all is well, when it is quite contrary; and when men are soothed up and flattered in sin, hence it cometh to pass that they drop into the bottomless pit before they are aware of it, not fearing the torments of Hell till they feel them.

5. This carriage is cross to the carriage of God to his people whom he loveth; the more near and dear any people are to God, the more he will make them to know their sins by warnings, and by punishments if they take not warning: Thus he speaks to the children of *Israel*, *You onely have I known above all the families in the earth; therefore I will punish you for*

your

your iniquityes. Amos 3. 2. If *David* sin, who was a man after Gods own heart, God will not let him alone in his sin, but *Nathan* the Prophet, and *Gad* his *Seer* shall be sent unto him, that he may come to a sight of his sin, and be brought out of it: therefore they that flatter others in sin, they shew not Gods, but the devils kindness to those they pretend to love.

6. Consider how God will deal with those that are flatterers; God will cut off such flattering tongues sooner or latter, *Psal.* 12. 3. Whither they flatter others in sin, or too much extoll what is good in them: All such flattering lips shall be cut off: Some read the words of the *Psalmist* as an imprecation; let God cut off all flattering lips; the Prophet being moved with zeal for the Glory of God, prays that they may be cut off, *and they shall be cut off.* *Elihu* saith, if he

Labiis & Linguæ excisionem imprecatur, cum tamen malum hoc revera non sit labiorum, nec linguæ, quæ sunt instrumenta, sed cordis, tanquam ipsius fontis, cui labia & lingua ministrant: Sic igitur detestabile est hoc malum, ut non solùm cor undè fluit, sed & labia & lingua quibus velut instrumentis dispensatur, rectè detestationi & excisioni subijciantur. Muscul. ad Ps. 12.

should give flattering titles to any, his Maker would take him away.

7. It brings down judgements not onely upon mens persons, but upon their posterity; also *Job.* 17. 5 *He that speaketh flattery to his friends, even the eyes of his children shall fail*: The flatterer shall not onely be punish'd himself, but his children also shall be punish'd for the Fathers sin; when his posterity shall come to look for truth and faithfulness from others, *their eies shall fail*: Thus we see what hurt cometh by a flattering tongue, so that we may say with one of the Fathers, *the tongue of a flatterer is more mischievous then the sword of a persecutor.*

Plus nocet lingua adulatoris, quam gladius persecutoris. Gregor.

Sect. 4.

Of the cure of this sin of flattering.

LEt no man therefore delight in the praises of men; for the delectation of popular applause, and humane praise lasteth no longer then it is

is heard, and the relish thereof perisheth with the very taste; for when the sound of the words is gone, the worth is at an end; a folly so great, as there can scarce be imagined a greater: He that desireth everlasting commendation, must not seek that which cometh from men but from God, the searcher and examiner of all hearts; then shall evety man have praise of God, saith *Aquinas*: There is no security in committing a mans glory to the tongues of men, which (as One saith) are like Chests, without either lock or key; for when it is referred to another mans liberty, it is no longer in thy own power, but in the others either to commend, or to condemn thee: Who be they that are respected in Kings Courts, and such places but they that be *mollibus induti*, Mat. 8. 11. that is, as *Ferus* saith, such as have smooth tongues to fawn and flatter, and speak *placentia*, *sowing pillow under their elbows*, like *Ahabs* false prophets: but *Elijah* and *Michaiah* Ferus in Matth.

are no Chaplains for his turn; no more was *John Baptist* for *Herod*; these rough hewen fellows shall have no place but in prison. *Jerem.* 38. *Amos* 7. 12, 13. But in Gods kingdome, things shall be done otherwise: *the vile person shall be no more called liberal, nor the churle said to be bountiful.* Isai. 32, 5. in Heaven saith *Augustine*, shall be true Glory, for there shall none be praised either by errour or flattery. *Ibi plus valebunt pura corda quam astuta verba, & conscientia bona quam Marsupia plena:* There shall pure hearts be more acceptable then crafty words, and a good conscience then full purses. The flatterer shall go out in a snuff at last; his conscience shall accuse him that he hath praised men more then God, and consequently that he hath the praise of neither; and though he fit his Lyre to every mans tune, yet in Fine, all men shall hate him; for he that is a flatterer cannot be a true friend, as One said to a friend that flattered him, *Non potes me*

Base assentation is the bane of many Princes: Flatterers like *Lazarus* dogs do lick even Princes sores.

Lodovic. Granad. Meditat. Part 1.

Lenton's Charact.

me simul amico & adulatore uti; Thou canst not use me both for a friend and a flatterer; faithfulness is the best and surest token of love and friendship; and he that dealeth faithfully shall have favour both with God and man. The way to be rid of this sort of men is not to listen to them; an angry countenance will send them packing: for if flatterers were not listned to, neither would they continue, or any one be flattered by them: The more we hearken to them, the more we multiply them: *Solomon* tells us, *If a Ruler hearken to lyes, all his servants are wicked.* Prov. 29 12.

CHAP. XI.

Of the Censuring Tongue.

SECT. I.

Censuring defined: Seven wayes men may be guilty of censuring others.

I Proceed now to speak of another sin of the Tongue, *sc.* the sin of censuring and rash judging, a sin very common among us in these dayes. First I shall define this sin, and shew what it is.

Definit. of Censuring.

Censuring is a rash and uncharitable judgement, whereby we misconstrue and condemn the sayings and doings of our brethren, or mis-judge their persons.

Here two sorts of persons are justly taxed. 1. Those that are professors among us at large, and at the best do

do but seem to be Religious. 2. Those that are the people of God themselves. For those that professe Religion at large, they pass most heavy censures upon others, thinking highly of themselves: We read of some. *Isai.* 65. 5. which say to others, *Stand by thy self, come not neer, for I am Holier then thou.* In the foregoing verses you may read what these men were: They were a People that walked in a way that was not good, a People that provoked God to anger continually to his face; and God saith of them; *these are a smoak in my Nose, a fire that burneth all the day*; they were like the snuff of a Candle in the nostrils of God. Thus the proud *Pharisee* seemeth to give Glory to God, while he gives him thanks, but taketh all the Glory to himself, in censuring the humble Publican, and preferring himself above him. *Luk.* 18. 11. *God, I thank thee, I am not as other men are, nor even as this Publican.* Sometime also it so falleth out, that those that are more

ſincere, are guilty of this ſin. The *Romans* judged one another, and deſpiſed one another for not complying one with another in every ſmall matter. *Rom.* 14. Now men may be guilty of this ſin divers wayes.

1. When men take occaſion by ſome paſſage of providence befalling ſuch and ſuch perſons to cenſure them: Thus the barbarous people in the Iſle *Melita*, or *Malta*, when they ſaw a Viper faſten upon *Pauls* hand, *they ſaid among themſelves*; *No doubt this man is a murderer, whom though he hath eſcaped the Sea, yet vengeance ſuffereth not to live.* Act. 28. 4. that paſſage of providence upon him makes them to cenſure him; but the cenſure was unjuſt; our Saviour perceiveth ſome ſuch temper as this in their hearts who ſpake to him about the *Galileans* whoſe blood *Pilate* mingled with their ſacrifices: therefore ſaith he to them, Suppoſe ye that theſe *Galileans* were ſinners above all the *Galileans* becauſe they ſuffered ſuch things? *I tell you nay*;

nay; but except ye repent, ye shall all likewise perish. Luk. 13. 2, 3. as if he should have said, ye are apt to censure me worse then your selves; *but if ye repent not, you shall also perish.* This was the sin of *Jobs* friends; when they saw how God had dealt with him, they thought him to be a most wicked hypocritical man. *Job* 4. *Now it is come upon thee, and thou art troubled: Is not this thy fear, thy confidence, the uprightness of thy ways, and thy hope? remember I pray thee who ever perished being innocent?* ver. 5, 6, 7. So it fell out with the *Jews* that were left in *Jerusalem*, they slighted those that were in captivity, as if they that were behind were more Holy then those that were carryed away into captivity. *Ezek.* 11. 15. While a man is able to do well to himself, every one will praise and applaud him. *Psal* 49. 18. but when God layes his hand upon him, and doth as it were single out and expose him to contempt, every one is ready to trample upon him,

him, *to persecute him whom God hath smitten, and to talk to the grief of those whom God hath wounded.* Psal. 69. 26.

In this critical age, every mans actions and labours are arraigned at the tribunal seat of every pedantical censorious *Aristarchus* understanding.

2. When men look onely upon an action done, and it may be such an action as is not in it self simply unlawful, and yet upon that action they are apt to pass a severe sentence: So they censure Christ for going to the house of *Zacheus*; *when they saw it, they all murmured saying, That he was gone to be guest with a man that was a sinner.* Luk. 19. 7. *with one that was a Publican*; hereupon they pass an heavy sentence upon him, *that he was a Winebibber, a friend of Publicans and sinners*; the thing was not unlawful for Christ to dine with *Zacheus*, though a Publicane, a sinner; but the sin was theirs in censuring him: So when he had made a man whole on the Sabbath day, divers censures were past upon him: *Some said he is a good man, others said nay, but he deceiveth the people.* Joh. 7. 12. Now this was done for the advancement of Gods Glory, yet

yet they think there is some appearance of sin in it, that he should take up, and carry away his bed on the sabbath day; therefore they censure the man for it, and Christ that made him whole; but he did it to manifest the Glory of his Father, and himself to be the son of God, and Lord of the Sabbath; but they lookt not at this, but past a sentence according to the outward appearance, which caused Christ to give them that caution. *ver.* 24. *Judge not according to the appearance, but judge righteous judgement:* Christ taxeth their hypocrisie for preferring the Shell before the Kernell, Ceremonies and Shadows before the Truth and Substance, telling them that to avoid a seeming evil, they would have him do an evil indeed; lest he might seem to be guilty of breach of the sabbath, they would have him guilty of manifest murder, which may be committed as well by withdrawing such things from a man whereby he should live, as by direct killing

Qui succurrere potest perituro, & non succurrit, occidit. Seneca.

killing him. *Syracides* saith, *the bread of the needful is the life of the poor, and he that defraudeth them of it is a murtherer, or man of blood*: Now that is not only the bread of the needful which he hath of his own, but that which thou canst spare, and he needeth, and thou art bound to bestow upon him. *Ecclus.* 34. 22.

3. When men judge of others only because of some difference that is between them in some small matters, and circumstantial things: Hence came that caution of the Apostle, *Let not him that eateth, despise him that eateth not; and let not him which eateth not judge him that eateth, for God hath received him.* Rom. 14. 3. Those that were weak in faith, were apt to pass sentence upon their Christian brethren, that knew their Christian liberty better then they did; and they that were strong in faith were apt to despise those that were weak: This hath been a sin too common in our dayes, because men do not jump with

us

as in every punctillio, therefore the work of Grace in their hearts is lookt upon as nothing: They are not rashly to be censured whom God hath received to Grace; this is to reproach Gods favourites, and to condemn them whom God approveth.

4. When men censure another for something they hear of him, but seek not out the truth of it, neither are they able to prove the truth thereof against him; this is that the Apostle calleth a judging before the time, 1 *Cor.* 4 5. he judgeth without judgement that thus preposterously censureth his brother.

5. When men take upon them to judge the hearts of others, and those things which are secret, which they cannot see into; such men are partial in themselves, and judges of evil thoughts, as the Apostle speaketh. *Jam.* 2. 4. not calling evil thoughts to judgement, but judging the hearts and thoughts of others according to the evil thoughts within themselves.

Corrupt

Corrupt hearts love to be judging where they ought not, and where they cannot judge aright.

6. When those things that are good and lawful in themselves, are nick-named, and have foul names put upon them: Men that walk exactly, are looked upon as mad men, as men out of their wits and besides themselves, more nice and precise then wise: Thus the young Prophet sent by *Elisha* to anoint *Jehu* King of *Israel*, was accounted a mad fellow by the rest of the Captains of the hoast, 2 *King.* 9. 11. Thus the kindred of our Saviour thought him besides himself; because he is more Holy and zealous in the wayes of God then they are, they think him mad: thus the devil puts bad names upon good actions, and good names upon bad actions, and hereby men fall under that heavy curse. *Isai.* 5. 20. *Wo to them that call evil good, and good evil; darkness light, and light darkness; that put bitter for sweet, and sweet for bitter.* God complaineth

plaineth, *Isai*, 59. 15. *that judgement was turned backward, that truth faileth, and he that refraineth from evil maketh himself a prey*; the times were so bad among them, that he that followed truth, made himself to seem a mad man, and he that departed from sin made himself a prey.

Curiosi ad cognoscendum vitam alienam, desidiosi ad corrigendum suam. Aug. confess. lib. 10. cap. 3.

7. When men judge that as evil in others, which they allow in themselves; they are very busie to inform themselves of other mens faults, but careless of their own; therefore they are forward enough to censure others, careless enough to pass judgement upon themselves. *Judah* no sooner heareth of *Tamars* pollution, but he passeth sentence; *Bring her forth and let her be burnt*. Gen, 38. 24. whereas he was not so hasty to judge himself who had made her a harlot: Now he that judgeth another, condemneth himself while he doth the same things. *Rom.* 2. 1. and he which is guilty of that which he condemneth in

in another is inexcusable; and doing the same things, deserveth the same censure. *Tully* affirmed that an intollerable thing, for men not onely severely to judge, but sharply to reprove others, when themselves are faulty.

Sect. 2.

Sheweth that men may be guilty of censuring the word of God three wayes.

Furthermore, men may be guilty of this sin in reference to the Word it self, unto the hearing whereof they come; and therin they may be guilty of this sin.

1. When a truth is delivered that is cleer, yet the hearers do not understand it, or they have no mind to receive it, and because it crosseth their corruptions, instead of submitting to it they fall a censuring him that delivereth it in the name of the Lord; this Christ met with himself: *Some said he was a good man; others said nay, but he*

he deceived the people. Joh. 7. 12. therefore no wonder if the ſervants meet with what their Maſter did; that ſome judge them good men, and others as deceivers: when mens hearts do not cloſe with the Word that is delivered in the name of God, and it croſſeth their luſts, then they are apt to open their mouths in judging their Miniſter: if corruption boil in thy heart againſt the Word, then that which riſeth in thy heart while thou art hearing, will ſoon alſo ſhew it ſelf in the tongue: therefore againſt this the Apoſtle giveth a good caution, *Be ſwift to hear, ſlow to ſpeak, ſlow to wrath.* Jam. 1. 19. Yet becauſe the Miniſter is not meal mouth'd, *nor daubeth with untempered morter, nor ſoweth pillowes under mens arm holes,* but reproves ſins ſharply, laying ſalt to the ſore; therefore many men will ſay, he ſpeaks in choler, hatred, malice; he meaneth this of me, *&c.*

2. When men are guilty of cenſu-

ring also in reference to the Word, when instead of receiving the Word home to themselves, they transfer it upon others; they say Now such a one is met withall; now the Minister hath hit him home: when they hear him sharply reproved by the Word, they never apply it to themselves, judging themselves by it, but apply it to others whom they judge greater sinners then themselves; There's a good lesson for such a one. *Horace* in his time checked men for being purblind in the view of themselves, that notwithstanding were sharp of sight, and severe in judging of others. Now this is not the mark of a good man; for he had rather, 1. when he heareth such a sin spoken against, to say with the Disciples (when Christ told them that one of them should betray him) *Lord, is it I? Lord, is it I?* Math. 26. 22. Grace in the heart will teach men to consider, whether such a reproof doth not reach them, but multitudes of men consider

Horat. lib. 1. Sermonum.

not

not whether it hath any reference to themſelves, but refer it to others. 2. A good man will conſider that a Miniſter doth not mean ſuch a one, but it is God that ſpeaketh by him: it is not man that meeteth with his ſins, but it is God that meeteth with him; as the King of *Syria's* ſervants tell him; It is not any of us that have betrayed thee; but the God of *Iſrael* ſheweth by the Prophet that is in *Samaria* to the King of *Iſrael* what thou ſpeakeſt in thy bed-chamber: True Grace will teach a man to ſay, God hath now met with my heart; this day my ſin was ſmitten.

3. When men carry themſelves as thoſe that come to carp and cenſure rather then to hear and apply the word; there is much of the cunning and ſubtilty of the devil in this, to make men rather to corrupt what they hear, then out of any deſire to learn to ſubmit to the word: Thus men make the Pulpit which is Gods tribunal, to be their bar to judge o-

others, coming rather to be jeerers and scorners then hearers of the word; and sometime those that leave other sins, yet they are taken with this, and go on therein.

Sect. 3.

Setteth down five causes of this sin of censuring.

IN the next place I shall sit down the causes of this sin of rash judging or censuring; which are these.

1. It proceedeth from a guilty conscience; for a man that is bad himself, and privy to his own naughtiness, doth easily judge others as bad in every kind as himself: The most vitious are most suspicious, and are apt to take all things in the worst part, whereas *Love thinketh not evil.* 1 Cor. 13. 5. when it may have a good meaning: So *Jacob* when his sons brought *Josephs* coat all imbrued with blood, he knowing it, did not charge them that they

they had murthered their brother, and made him away; but said It is my sons coat; an evil beast hath devoured him, *Joseph* is surely torn in pieces. *Gen.* 37. 33.

2. Pride and an overweening conceit of a mans self: It was a proud one that said, *I am not as other men are, nor as this Publican* Luk. 18. 11. he was high in his own esteem, when he was far lower in the eyes of God, then he that was despised by him; he set him at nought, as if he were not worthy to come neer him. When the self-condemning Publican went home to his house justified rather then the censorious and self-conceited *Pharisee*: Some judge rashly out of pride thinking by how much the more they depress the good name of others, by so much the more they advance their own reputation, Proud and Arrogant spirits looking on others with contempt and scorn; why else do they blaze abroad other mens vices, but to give an occasion of extolling their falsly supposed virtues?

3. A

3. A third cause of censuring is envy and uncharitableness; how Eagle-ey'd, and sharp-sighted are the *Scribes* and *Pharisees*, as also open-mouth'd, and long-tongu'd concerning the carriages of others? If they can find no holes in their coats, they will make some, as appeareth by their dealing with *John Baptist*, yea with Christ himself and his Apostles: *John* is condemned as austere, and abstemious, one that will not keep company, nor partake with them in worldly delights and pleasures, because such carriages suited not with the doctrine of repentance which he preached; therefore they pass an uncharitable sentence upon him, and say *he hath a devil.* Mat. 11. 18. On the other side our Saviour coming to seek and save that which was lost, conversing familiarly, and keeping company with them that he might convert them, therefore they say he is a pot-companion, and a friend of Publicans and Sinners. *ver.* 19. so they deal with his

his Disciples; nothing they do will please them; if they eat but with unwashen hands, they charge them for transgressing the tradition of the Elders. *Mat.* 15. 2. Let them on the Sabbath but pluck a few ears of Corn to stay their hungry stomacks, they charge them with breaking the Sabbath *Luk.* 6. 2. Likewise the uncharitable *Corinthians* censure *Pauls* Ministry, because it was not set forth with painted eloquence, and excellency of words, as their other teachers was, 1 *Cor.* 2. 1. When men do envy or hate others, they are soon angry and offended with them, and are easily perswaded to judge amiss of them; *Quod nimis volunt facile credunt*; every man easily believes that to be true which he desireth.

4. Because men are stark blind and cannot see their own faults; *they can see moats in other mens eyes, but cannot discern beams in their own*; and although they are far worse then those they censure, yet by reason of their sottish

ſtupidity, and ſenſeleſs ſecurity, they are apt to aggravate other mens faults and extenuate their own: ſome men do flatter themſelves, and to ſilence their own guilty, and clamorous conſciences, do judge other s guilty of thoſe faults themſelves commit.

5. Paſſion is another cauſe of raſh judging, and ſo many times the innocent are condemned; there are ſome angry and ſharp ſpirits, who (as the Prophet ſaith) turn judgement into Gall and Wormwood: Now as a man in a miſt ſeemeth bigger to us then he doth in a fair day, by reaſon of the ill-diſpoſedneſs of the Air or Medium; ſo do the faults of thoſe with whom we are angry, by reaſon of the diſtemperature of our imaginations, and their indirect paſſage to the eſtimative faculty: Now as by this and the other foregoing cauſes, we think other mens faults like men in a miſt bigger then they be; ſo we eſteem our own like men upon the tops of Mountains, or high Steeples, leſſe then they are.

SECT. 4.

Sect. 4.

of the aggravations of this sin, shewed in four things.

NOw let us see the aggravations of this sin of censuring.

1. It is cross to our Saviours command, who forbids men to censure others *Math.* 7. 1. *Judge not that ye be not judged*, and that of the Apostle, *Judge not before the time.* 1 *Cor.* 4. 5. and that of St. *James*, who saith; *My Brethren, be not many Masters*; the *Italian* translatour renders it, *My Brethren be not many Judges or Censurers. Jam.* 3. 1. Gods children must not ambitiously challenge a Mastership and Authority to judge their Brethren.

Non siate molti censo i. Ital.

2. It is a sin directly cross to that common rule of equity given by our Saviour: *Whatsoever ye would that men should do unto you, that do ye unto them*; that is the common rule of equity that God will have us to walk by; and ye

that

that are so apt to censure others; consider whether you would take it well that others should do so by you; you may meet with those that will do the same by you: they incurr judgement the more worthily, and shall assuredly find the greater condemnation who do themselves offend in judging and condemning their brethren.

3. Herein men take upon them that which belongeth to God to do; who art thou that judgest another mans servant? *why dost thou judge thy brother? we shall all stand before the judgement seat of Christ.* Rom. 14. 10. They which stand before Gods judgement themselves, ought not to judge others; but we must all (both strong and weak) stand before the judgement seat of Christ; *Ergò* Judge not thou thy brother, for thou thy self shalt be judged: Shall the prisoner that standeth at the Bar leap up into the seat of the Judge? the judgements of men be not right but

Qui judicat fratrem, tantum crimen elationis incurrit, ut Christi tribunal sibi videatur assumere, & ejus judicium prævenire.
Anselm. in Rom. 14.

but rash, because they be not right judges one of another, but in judging usurp the office of the Lord; and they be rash, because the chief malice of any sin resideth in the intention of the heart which is unsearchable, seeing every one hath enough to do in judging himself, and not his neighbour.

So Judge, as if thou wouldest have God see thee, or judge thee.

4. Because by rash judging of others we set our selves to controul the Law of God; *he that speaks evil of his brother, or he that condemneth his brother, speaketh evil of the Law, and condemneth the Law; he judgeth the Law as if the Law were not just and equall*, because it crosseth his corruption in censuring his brother. *Jam.* 4. 11. Now the Law saith, *Thou shalt not judge the person of thy brother; He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law, and judgeth the Law; but if thou judge the Law, thou art not a doer of the Law, but a Judge; There is one Lawgiver that is able to save and to destroy, who art thou*

Jove æquo judica.

thou that judgest another? ver. 11. when we violate the Law, we condemn the Law that it is not good enough to be the rule and bridle of our lives, and in effect, do speak evil of the Law-maker. When positive and civil Laws and Statutes are made by Princes, and their Common-wealths for the governing and ordering the manners of men, and men infringe and violate them, and will not reform their manners according to the prescript thereof, do they not thereby shew, that they like not such Laws, and so in effect, speak evil of them, and condemn them?

SECT. 5.

SECT. 5.

An objection touching judicial proceedings answered: How a man may suspect or judge evil of another, shewed two wayes; amplyfied by divers instances: An objection answered: all rash judgement condemned.

BUt here some may object, Doth our Saviour Christ say, *judge not lest ye be judged:* Mat. 7. 1. and are we in divers other places of Scripture commanded not to judge others? this seemeth to overthrow the course of justice, judgement seats, and all judicial proceedings? We must not imagine that our Saviour Christ & the Apostles do go about to overthrow the course of justice, or to condemn judgment-seats, & judicial proceedings, for so should they overthrow in one place what is established in others. *Exod.* 18. 21. *Deut.* 25. 1. 2 *Chron.* 19. 6. *Rom.* 13. 1. Thus *Moses*, *Josbua*, *David*, *Solomon*, *Object.*

Solomon, and the rest, executed judgment upon the Lords people; Nor as the Prince and civil Magistrate may judge; so may the Pastor and Minister upon just cause and good ground by our Saviour Christs own Canon, *Mat.* 18. 17. and *Pauls* practice toward the incestuous *Corinthian.* 1 *Cor.* 5. 4, 5. and *Hymeneus* and *Alexander.* 1 *Tim.* 1. 20. nay, every Minister judgeth his people, when in the publique dispensation and preaching of the Word he reproveth the sins whereof they be guilty. 1 *Cor.* 14. 24. the unbeleever and unlearned is convinced and judged by him that prophecieth: and private persons in some cases are not debarred from judging; for the Apostle tells us, *that some mens sins go before unto judgement, and some follow after.* 1 *Tim.* 5. 24. *Mature patefiunt, & prodeunt in notitiam & conspectum hominum*, saith *Calvin* upon that place. A man may suspect or judge evil of another two wayes.

Calvin in 1 Tim. 5.

1. Upon evidence of the fact; as to judge

dge him a murtherer, whom he eeth killing a man; or to judge him to e a thief whom he seeth breaking up nother mans house, or carrying away is Goods, or him to be an Adulter-, or her an Adultresse, that like that oman mentioned, *Joh.* 8.4. are ta-en in Adultery in the very Act: this s called by *Civilians*, *fa i flagrantia*, he manner, or to be taken with the nanner: thus to judge a man is no sin t all.

2. Upon some cleer and evident ign, as 1. If I see one that delighteth o be in ill company, he is never well s he would be, but when he is among runkards, swearers, gamesters; I may justly say without sin, he is a bad ellow; such as his mates are, such is he man; Birds of a feather will fly ogether. 2. If I hear one vomit out filthy unchaste speeches, a Tongue full of uncleanness, a mouth running over with lewd and lustful words; in this respect I may pass a censure upon him s a filthy person; *for out of the abun-*

dance

dance of the heart the mouth speaks.
3. If I see a man receive the Sacrament, profess that he will amend all that is amiss, and lead a new life, and seem to rake up coals of malice under ashes that no spark appears to be left to kindle contention again, but I shall see him within a while after as full of malice, cozenage and deceit as ever; I may well judge that he came to the Sacrament without faith or repentance, that he polluted the Lords Table, eat and drank his own damnation, being guilty of the Body and Blood of Christ. 4. If I see any man to be a stickler in suits of Law, that sets men together by the ears; that might live quietly with his neighbours, yet will not; I may say; that that man is a common Barratour, and a pernicious person in the place and parish where he dwelleth: *where envy and strife is, there is sedition and every evil work.* Jam. 3. 16. Finally a man may judge the tree by the fruit, and say, that He that doth wickedness is wicked, and he

he that liveth and dieth an Atheist, Drunkard, or Idolater, *&c.* shall be damned: So in cleer cases we must not speak good of evil, nor evil of good. *Ferem.* 15. 19. albeit we may not judge of the tree by the sap that is hid, yet by his fruit which is manifest; *for a good tree cannot bring forth evil fruit, nor an evil tree bring forth good fruit: by their fruits ye shall know them.* Mat. 7. 16.

But we may not judge all: Love is not suspicious, saith the Apostle, *it thinketh no evil*, 1 *Cor.* 13. 5. *Object.*

As Charity is not suspicious, so neither is it sottish; as it doth not allow suspition, so neither thrust out discretion; as not so sharp-sighted to see a mote where none is; so neither is it purblind but it can discern a beam where it is: Christ seeing the lives of the *Pharisees*, that they did all to be seen of men, prayed, and fasted, and gave almes to draw mens eyes upon them, judgeth them, and calls them Hypocrits; When *Elymas* the sorcerer *Sol.*

soughe to turn the Deputy from the faith, *Paul* being full of the Holy-Ghost, set his eyes upon him, and said, *O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness. wilt thou not cease to*
Act.13.10 *pervert the right wayes of the Lord?* and St. *Paul* bids *Timothy* beware of *Alexander* the Copper-smith. 2 *Tim.* 4.14,15. by warrant whereof a man may admonish his son, servant, or friend, to beware of such and such persons whom he knoweth to be lewdly disposed, and in so judging them he doth not wrong them: as therefore we must not rashly condemn, because we know not mens estates before God, so we must not commend without good testimony to the world.

All judgement then whether publique or private, is not forbidden, but only rash, unadvised, and uncharitable judgement: this was the fault of *Eli* the Priest toward *Hannah* the Mother of *Samuel*, thinking and saying she was drunk, when in pensiveness of spirit

ſpirit, and heavineſs of heart, ſhe poured out the ſorrow of her ſoul before the Lord, 1 *Sam.* 1. 13, 14, 15. it was likewiſe the fault of *Eliab* the eldeſt brother of *David*, telling him that the pride of his heart brought him from his buſineſs to the battle. 1 *Sam.* 17. 28. whereas in the verſes foregoing, we read his father ſent him to viſit him, and the reſt of his brethren, and help victual the camp: yea *David* himſelf was not free from this fault; and it was ſome blemiſh in his government, that he was over-haſty to hear a falſe information of that whibling *Ziba*, againſt his own innocent, and better deſerving Maſter, *Mephibosheth.* 2 *Sam.* 16. Thus the *Jews* hearing the Apoſtles ſpeak divers languages, affirm them to be full of new wine. *Act.* 2. 13. Thus we ſee what kind of judgement is forbidden, *ſc.* raſh and uncharitable judgement.

SECT. 6.

Of the cure of the sin of censuring: of the great difference of censuring mens persons and their actions: what things are subject to mans judgement, and what are not.

Judge nothing before the time, either *collatæ protestatis*, or *cognitæ veritatis*. Pet. Barket. *Exposit.* in præcept. 9.

I Shall in the last place prescribe those means by which we may through Gods blessing be preserved from this sin of censuring.

1. See that you censure no man before you are fully convinced of the matter: *judge nothing before the time.* 1 Cor. 4. 5. *He that answereth a matter before he heareth it, it is a shame and folly to him.* Prov. 18. 13. The Poets feign of *Jupiter*, that he would not destroy the old world, till he had assumed a bodily shape, and came down to *Lycaons* Court and found the wickedness thereof to be greater then was reported; but not to give credit to Fables, we should do herein

in, as the great God of heaven and earth; before he passeth sentence upon mankind, he first seeth that the wickedness of man upon earth was great. *Gen.* 6. 5. So *Gen.* 11. about the Builders of *Babel*, he will go down and confound their language; and he would not utterly destroy those sinfull Cities of *Sodom* and *Gomorrah*, till he had taken a full and thorow view of their villanies. *Gen.* 18. 20. God dealeth thus in these matters, that so he may give an example to others, how they may walk toward their brethren, that they should not be too rash in passing judgement: consider well whether that you hear be truth, before you pass sentence upon a bare report: We read *Levit.* 13. that the Priests in the Law were not presently to judge of the plague of Leprosie, but the party suspected must be shut up seven dayes for the better triall, to teach us not to be too hasty, and over-rash in censuring and giving sentence of mens persons and sins that are

secret; and hope the best in charity, till we know the certainty.

2. Let us look into our own hearts when we observe the temper of others; and when we judge them, whether we do it out of good will, or out of ill will: Sometime men have no good will to such a person, and that makes them speak ill of them upon every slight occasion; for malice never speaks not thinks the best of those that they hate in their heart. Now God forbids the hating of our brother in our heart, and yet are we not to see sin to lye upon him, but to rebuke him, but this rebuke must be in love, not in hatred; nor must we avenge, not bear any grudge against the children of our people, but love our neighbour as our selves. *Levit.* 19.17, 18. 1. This will make us mourn for it, that there is such an action in our brother, that we must rebuke him for it. 2. It will teach us to carry our selves toward others, that we may do them good by our rebukes, by taking

the

the most convenient time when it may be most for their good, and there may most love appear toward them. Thus *Abigail* dealeth with *Nabal*, she lets him alone in the day of his Wine, because then he was not fit for a reproof, but afterward she tells him the danger he had brought himself into: great care ought to be had, when we set about such a duty, that they may see it is not out of any desire we have to reproach them for their sin, but to bring them to a true sight of sin, and repentance for it, that they may turn from their sin unto God: an erring Brother must be restor'd with the spirit of meekness, that so he may perceive no ill-will in us toward him, but conscience of duty toward God and love to his soul: But when it is so, that then reprove others out of ill-will, then that

If he find out a crime, he is not so much grieved that it is committed, as glad that he is able to prove it: The thing, saith he, that I accuse him of is true: I therefore do him no wrong to judge him as I do. But that is a false consequence, that he doth him no wrong because the thing is true. for even in truth there may be wrong, as in *Doeg* accusing, and in *Saul's* judging; in the case of *Abimelech* relieving *David*, *Doegs* report was true, but malitious; therefore he is marked for it by the spirit of God, because he loved evil more then good. *Perkins Hypocr. part. 1. Chap. 34.*

will

will ſhew it ſelf thus. 1. When a man is glad, that he hath ſome occaſion to cenſure and ſpeak againſt his Brother; and his heart is tickled at it, that he hath an opportunity to cenſure and ſpeak evil of him. 2. When he pries into his Brothers Actions, that ſo he may pick out ſomething againſt him, to ſpeak againſt and cenſure him for: thus the *Scribes* and *Phariſees* watched Chriſt, whether he would heal on the Sabbath day, that they might find an accuſation againſt him, *Luk. 6. 7.* They watched him not out of love to him, but it was a fruit of their malice that they might accuſe him: for St. *Mark* tells us the *Phariſees* went forth, and ſtraight-way took counſell with the *Herodians* againſt him how they might deſtroy him, *Mar. 3. 9.* At other times they put queſtions to him, that ſo they might have occaſion to entangle him in his diſcourſe; therefore we muſt ſeriouſly conſider what our aims are in obſerving the actions of others,

whether

whether out of love, or out of malice.
3. He that obſerveth his brothers actions out of a principle of love to him, will ſo carry himſelf that thereby he may gain his brother; for he aimeth at the good of his ſoul thereby: but when men do it out of ill-will, then they do it not for their brothers good, but that they may thereby bring him to defamation, and get him an ill name by it: let ſuch conſider it, when they proteſt they owe no ill-will to ſuch a man, yet God knoweth it is out of ill-will towards him, that they ſo ſpeak or act againſt him: it behoveth us to conſider what our ends and affections are; for God knoweth both, and alſo whether we carry our ſelves to our brethren out of love or hatred.
4. When there are ſome hard thoughts againſt another in our hearts, then the report that we give credit unto at firſt, though it be falſe and appear to be falſe, yet it doth not eaſily go out of our hearts, but ſtill riſeth in us againſt our neighbour; and

this

is cleer, when men are thus hasty in snatching an evil report against another, that is not from good will, but from ill-will.

3. Let us observe, that there is a great deal of difference between censuring of mens persons and their actions: There are three things of men that are subject to judgement.

The Doctrines, } of men.
The Lives,
The Persons,

1. *The Doctrines of men.* 1 Cor. 15.32. *The spirits of the Prophets are subject to the Prophets,* that is, are to be judged by the Prophets, and 1 *Cor.* 10.15. *I speak as to wise men, judge ye what I say.*

2. *The lives of men. Judg.* 19. *ult.* Consider of the matter, take advice, and speak your minds, that is, consult and judge of it: Goe, *Paul* saith to the *Corinthians, Judge in your selves, is it comely that a woman pray to God uncovered?* 1 Cor. 11. 13.

3. *The persons of men: Paul* thus judged

udged the incestuous *Corinthian* to be a wicked man. 1 *Cor.* 5. 12, 13. The Doctrines of men, and Lives of men are to be judged by the Word; but the Persons of men are not ordinarily to be judged: for it is an old and true saying; three things are not subject to mans judgement, *viz. Gods secret counsels, the holy Scriptures, and mens persons.* It is lawful to censure mens actions, when we may not censure their persons: for their actions we may judge them, we ought to judge them according to the word of God; but our affections must not be the rule of our judgement, but Gods word must be the rule, and that sentence that the word passeth upon the action, we may pass upon it, but so that it may appear to be in love to their souls; as for instance, One that is a common pot-companion, Gods word calls him a drunkard from his customarinesse in that sin; and let such consider that mens hearts may be overcome with this sin, when their heads

The Grecians had their Law-keepers, the Egyptians had their Presidents of the Law: the Romans had their Censors, censurers of manners, who examined and punished all disorders. *Aul. Gel. Noct. Attic. lib. 4. cap. 12. & 20.*

are

are not; when men love Wine and strong drink; though they can draw much like Brewers horses, and carry away more then others, yet against them the Holy Ghost pronounceth a wo. *Isai.* 5.22. *Wo unto them that are mighty to drink wine*, &c. The censure that Gods word passeth we may passe, and set before our neighbour, to this end that he may be recovered out of his sin; so the Apostle saith, *Tit.* 1.12,13 *One of themselves, even a Prophet of their own said, The Cretians are always lyars*, &c. *This witness is true, Therefore rebuke them sharply that they may be sound in the faith*; the rebuke must be sharp, yet done in the spirit of meekness in regard of the temper of our spirits.

4. Let us suspect and judge our selves, and so we shall have no spare time to spend in judging others: They that find nothing to do at home, are busiest abroad. 1. *Tim.* 5. 13. Let us take a strict view of our selves, and consider whether there be not the

same

same sin lying upon us, and we indulge it: therefore Christ adviseth the censorious hypocrite, *First cast out the beam that is in thine own eye, then shalt thou see cleerly to cast out the moat that is in thy brothers eye.* Mat. 7. 5. where our Saviour saith in effect, that men are eagle-ey'd to see small sins in others, but having greater sins of their own, are mole ey'd toward themselves; this is a manifest token of hypocrisie: The true Christian will more zealously beat down that in himself for which he censureth another; he that will judge others, must be free from faults himself, and not too blame in that kind at least. Let us therefore consider whether we are not guilty of the same or greater sins then we observe in our brethren; the consideration hereof will make us not so rigid in judging the persons of others.

Quæ culpare soles, ea tu ne fecéris ipse. Turpe est doctori cum culpa redarguit ipsum Cato.

Si vitia oderis, cur in te residere eadem, imò majora permittis? si charitate fraternâ ducetis, cur eam charitatem non tibi ipsi exhibes? nescis illud dictum, Qui sibi malus, cui bonus? Ferus Com. in Mat. 7. *Qui seipsum inspicit, non tam quærat in alio, quod reprehendat, quam in seipso quod lugeat.* Bernard.

CHAP. XII.

CHAP. XII.

Of the murmuring tongue.

SECT. I.

Murmuring defined: four wayes men may be guilty of this sin.

THe next sinne of the tongue that we shall speak of, is the sin of murmuring a sin very rife in these dayes.

Definit. Murmurare est querelas cum impatientiâ affundere. Drexel. *de vit. linguæ.*

To murmure is to pour out complaints with impatience, as *Drexelius* defines it: to murmure signifyeth properly to speak with a low voice, and as it were to mutter to a mans self; but because in such a kind of speaking we are wont to complain, especially when we have no just cause, or when we fear his displeasure of whom

we

we complain, it cometh to pass that murmuring is often put for complaining of one, and the accusing of him as dealing unjustly with us: and in this signification it is often used in the old Testament, especially in the books of *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, where the many unjust complaints of the *Israelites* against God, and *Moses* are largely set down: So likewise we read in the new Testament of the complaining of the *Jewes* against Christ. *Luk* 5. and of the Labourers against the Housholder, that hired them to work in his Vineyard. *Mat.* 20. 11. and of the *Greeks* against the *Jews*. *Act.* 6. So then murmuring is a kind of muttering, and complaining speech made after an undue manner against God, or man.

Murmurare significat propriè submissa voce loqui; Quia vero sic submissa voce queri solemus, præsertim cum non satis justam causam habemus, aut ejus offensam de qua querimur metuimus, fit ut murmurare admodum crebrò pro queri de aliquo, & accusare aliquem tanquam secum injustè agentem significet. Flac. Illyc. Clav. scrip. *Murmur est oblocutio indebito modo facta contra deum, vel factum alicujus.* Perald. tom. 2. *de pec. linguæ.*

Now men may be guilty of this sin of murmuring many wayes.

1. When

1. When men are discontented and complain at the want of something they would enjoy: Thus the people of *Israel* come to the waters in the wilderness of *Shur*, but they were so bitter they could not drink thereof; therefore *the people murmureth against Moses saying, What shall we drink?* Exod. 15. 24. Who would have thought, that so soon after such a glorious deliverance as they had, that such weakness should shew itself? So again, *Chap.* 16. 1, 2. when they came into the wilderness of *Sin*, the whole congregation of the children of *Israel* murmured against *Moses* and *Aaron*; they murmured for want of bread, saying, *Would to God we had dyed by the hand of the Lord in the Land of Egypt, when we sate by the flesh pots, and did eat bread to the full! for ye have brought us forth into this wilderness to kill this whole assembly with hunger:* they wish themselves dead with the plagues of God with which the *Egyptians* dyed, so far were they

they from blessing God for his mercies: This sin is very common among us; if some men are restrained of liberty, if they be touched with poverty, if they be pinched with penury, if they be subject to affliction and adversity, if they be not in highest places, they fret, and are discontented with the Highest, as a Reverend man hath well noted. These are the greedy dogs spoken of by *David*, that *go round the City, and wander up and down for meat, and grudge if they be not satisfied.* Psal. 59. 14, 15.

Bp. Babington in Exod. 16.

2. It sheweth it self, when men are discontented in that station wherein God hath set them; the former is a discontent for want of something they would have, this is a discontent with what they have: of these *Jude* speaks *ver.* 16. *These are murmurers, complainers*, &c. discontented that some are higher then themselves. This was the sin of *Korah* and his accomplices. *Numb.* 16. 1, 2, 3. they gathered themselves against *Moses* and *Aaron*,

and said unto them, *Ye take too much upon you seeing all the congregation are Holy, &c. wherefore then lift ye up your selves against the congregation of the Lord?* they grudge at *Moses* his authority, *ver.* 13. as if he meant to be an absolute Prince over them: they thought themselves fit to bear a share with him in the Government. Was ever Nation more obliged to a man, then this people to *Moses*? did ever man carry himself more meekly, and more worthily then he did? but no worth can exempt him from the envy of these murmurers: Neither were they content to be *Levites*, but they affect the Priesthood also, *ver.* 10. they grudge at *Aarons* office that he cometh neerer to God then they can; and are not they as good as he? but against these murmurers the Lord shews his displeasure by two severe judgements: and *Jude ver.* 11. sheweth that such shall be in the last dayes of the world, that shall perish in the same sin of *Core*.

3. This

3, This sin is manifest, when men without any just ground given, quarrellat some actions of others whom they love not; as the *Pharisees* that murmured at Christ for going to the house of *Matthew* the Publican, *Luk.* 5. 30. they knew not Christs end in it, which was for his conversion, nor considered they of it, but presently they murmur against him to his disciples saying, *why do ye eat and drink with Publicans and sinners?* you see what a good Master you have, that will keep company with any one whatsoever he be; but though Christ tell them the reason of it, *sc.* that he did it for the good of their souls, yet hating his person and doctrine, they are glad at an opportunity to murmure at him, as *Mathew* hath it, *Why eat eth your Master with Publicans and sinners?* Mat. 9. 11. and after the conversion of *Zachens*, when Christ goeth but to his house, they not only murmure secretly, but speak it openly, that he was gone in to eat with a sin-

ful man. *Luk.* 19. 7. It is the property of evil natures to repine at some for doing, and at others for receiving good: The *Scribes* and *Pharisees* murmured at Christ for receiving penitent sinners to himself, and at them for being received by him. *Luk.* 15. 2. they murmure that the Physitian was come to visit the sick, that the Chyrurgeon should heal the Plague, that the Shepherd should bring back the affrighted strayed Lamb to his dear esteemed Flock and Fold, and that the Heavenly Schoolmaster should come to instruct earthly ignorant Schollars.

4. When we speak not onely against men, but against the Lord himself in our discontent: When the Spies brought up an evil report on the Land, which they had searched, all the congregation murmured against *Moses* and *Aaron*, *Numb.* 14. 3. and against God also; *Wherefore hath the Lord brought us into this Land to fall by the sword, that our wives and our*

children

children should be a prey? were it not better for us to return into Egypt? and *Deut.* 1.27. *Moses* tells them, *Ye murdered in your tents, and said, Because the Lord hated us, he hath brought us forth out of the Land of Egypt to deliver us into the hand of the Amorites to destroy us*; See how rashly they charge God himself, as if God had brought them out of *Egypt* on purpose to destroy them; and God was very sensible hereof; The Lord spake unto *Moses* and *Aaron*, saying, *How long shall I bear with this evil congregation that murmure against me?* Numb. 14. 26. This was it that *Satan* would have brought *Job* into in his great afflictions; *but in all this Job sinned not, nor charged God foolishly.* Job. 1. 22. This is one of the great sins of these our dayes, therefore we have the more need to lay it to heart.

Sect. 2.

Of the greatness of this sin of murmuring shewed in six things.

NOw that we may see the greatness of this sin of murmuring, consider how many sins meet together in this one sin; for there is abundance of corruption in the heart and tongue of a murmurer.

1. There is very much unbelief in murmuring; the children of *Israel* murmured against the Lord, and shewed their distrust, when they wanted water, saying, *What shall we drink?* as though God who had done such great things for them before, could not now have provided them drink? therefore they are said to tempt the Lord, *Exod.* 17. 2. and therefore the place was called *Massah*, and *Meribah* because of their chiding with *Moses*, and tempting the Lord, saying, *Is the Lord among us?* ver. 7. their unbelief makes them

them murmure, keeping them from considering the presence of God among them, his promises to them, and his providence over them: The *Psalmist* sets forth their unbelief and murmuring thus; *They spake against God, they said, Can God furnish a Table in the wilderness, can he provide flesh for his people? and when God smote the rock, that the waters gushed out, and the streams over-flowed, yet they said, Can he give bread also?* Psal. 78. 19, 20. therefore the wrath of God was kindled against them, *because they beleeved not in God, nor trusted in his salvation.* ver. 22.

2. This sin shews, that mens hearts are more set upon other things then God, and the things of God, are set up in the place of God: other things are more sought after for their lusts. *Manna, Angels food, bread from Heaven*, is despised by the *Israelites*, though it be such choice food as it is described to be. *Psal.* 78. 24, 25. *It was a small round thing like Coriander-*

seed, couloured like Bdellium or wax, to be ground in mills, or pounded; of it Cakes were made, whose taste was like the best fresh oyl, and like wafers made with honey; yet after they had enjoyed it a while, they loathed *Manna*, saying There is nothing at all besides this *Manna* before our eyes; *and the mixt multitude among them fell a lusting, and said who shall give us flesh to eat?* Numb. 11. 4, 5, 6. And the Apostle setting down this sin of Theirs with Gods punishing of it, saith, *These things were our examples, to the intent that we should not lust after evil things, as they also lusted.* 1 Cor. 10. 6. That which accompanied this sin of murmuring was their lusting, and murmurers are said to walk after their own lusts. *Jude. ver.* 16.

3. It is alwayes accompanyed with unthankfulness; murmurers are utterly forgetful of all that the Lord doth for them: the *Jews* were perpetually unthakful, and therefore ever and anon in a murmuring posture; they

were

re as ungrateful for all the bene-
s they received, as if God had
ne nothing for them, as One
ll noteth; though they had great
perience of Gods power and good-
ss, yet because in every thing they
ve not what they do desire, there-
re they slight and undervalue all
ods b'essings, though God gives
em such choice mercies which their
thers knew not of; murmuring
earts rob God of the honour that is
ue to him for his choicest favours,
xtenuating his greatest blessings: *he
hat murmureth is unthankful to God,
nd he that is unthankful to God, is a
blasphemer*, saith *Drexelius*.

Willet Commentr. in Exod.

Qui murmurat, ingratus est deo qui autem ingratus est deo, blasphemus est. Drexel. de vit. linguæ.

4. Murmuring is a token of a proud
heart; there is much pride in murmu-
ring; therefore the patient in spirit,
re set by the spirit of God in opposi-
ion to the proud in spirit. *Eccles.* 7.
8. An humble soul will be satisfied
with Gods dealings, and is no carver
n the afflictions which he suffereth:
he quietly beareth whatsoever God
layeth

layeth upon him, acknowledging w
Ezra, that howsoever God deal w
him, yet it is less then he hath deser
Murmurers are apt to snarl at t
hand that strikes them, to make
flex acts of their sufferings, to th
their burden too great, and the ti
of their suffering too long; therefo
they forbear not God himself as if
had dealt but hardly with them.

5. Murmuring makes men to co
troul the wisdom of God, as if th
were wiser then God, and could ma
nage affairs better then he: that this
so, consider the story of *Job*; thou
the devil laboured to bring him to
yet *he did not charge God foolish*
whereby it is plain that those who
murmure against Gods dealings,
charge God with folly. When *Job* d
shew some impatience through
temptation, *Bildad* saith thus un
him, *he teareth himself in his ange*
shall the earth be forsaken for thee? an
shall the rock be removed out of hi
place? Job 18. 4. The state of th

contro

roversy between *Job* and his
ds, was about Gods providence,
the dispensations of justice: his
ds said, that good men were blest,
men punished by God; hence
use of the greatness of *Job*'s suf-
ngs they tax him for an hypocrite;
because they asserted that evil
n suffered evil things, and withall
erved *Job*'s impatience under his
ferings, therefore saith *Bildad*, Shall
earth be forsaken for thee? that Mercer. ad
thinkest thou that God will change Job 18. 4.
course and method in governing
world? shall the wisdom of God,
brought to thee for thy direction?
ou mayst as well hope that the
rth shall be forsaken, and the Rock
moved out of his place: when thou
est God change the course of his
ovidence, then mayst thou expect
and not before; he that murmu-
th would teach God knowledge.

6. Murmuring controuleth the ju-
ice of God; as if Gods wayes were
ery unequal. *Qui in pœnis murmurat,*
ferientis

Discat non murmurare, qui mala patitur etiamsi ignoret cur mala patiatur: per hoc enim quisquis se juste pati arbitrat e potest quia ab illo judicatur, cujus judicia nunquam sunt injuria. Isidor.

ferientis justiam accusat. He that murmureth at Gods punishments, or any just punishment, accuseth the justice of him that punisheth: When he that suffereth affliction, should learn not to murmure, although he know the cause of his suffering, because every man should think he suffereth justly seeing he is judged of him whose judgments are never unjust; and if thou shouldest object at any time that thou art punished without a cause, yet know that thou hast deserved as much in other causes which thou thinkest not of: Yet suppose that thou wert altogether blameless in that respect, well may he once afflict thee for a cause, that hath freed thee from many deserved punishments.

SECT.

Sect. 3.

ve aggravatinns of the sin of murmuring.

Now come to consider the many aggravations of this sin of murmuring.

1. It is a high piece of vanity and ly to murmure at any of Gods disnsations; and God at one time or oer will shew such men their folly. hose that murmure against Gods ovidences, are like the *Eremite* that *olcot* speaks of, that alwayes desired hat weather he thought best for the erbs in his Garden, and still he had in that excess that nothing prospeed that he sowed therein, and lamentg his ill success to his friend, he anwered him thus, *Putabas te sapientirem deo, & ipse ostendit tibi fatuitatem tuam*, thou thoughtest thy self wier then God, and he hath shewed thee hy folly: Ordinarily men extoll the heapness of former times, their

Heccat in lib. Sa i cap. lect 9

great

great hospitality, their kind ne
bourhood, their honest de
their skilful workmanship, their
rall almsdeeds, their devout p
their deep wisdom, their valiant

Cotton ex posit. in Eccles. 7.

The *Papists* think it was a be
world under their Religion then o
Heathens thought the Empire fl
rished more under the worship of
piter, then under Christian Relig
Multitudes of people now adayes
apt to say, Such times, and such da
were better then these; and this is
want of judgement to discern of t
times; but God seeth these times
be fittest for us. *Say not thou*, sa
Solomon, *What is the cause that the fo
mer dayes were better then these? f
thou dost not enquire wisely concerni
this.* Eccles. 7. 10. Were it not f
mens wickedness, the times wou
not be so bad as they are: Murmure
are like boyes that turn round abou
till their senses being turned, they
imagine all things to turn round wi
them.

2. Co

2. Consider what good ye can do ur selves by your murmuring; hrist saith concerning carking cares, *ich of you by taking thought can add cubit to your stature?* Mat. 6. 27. I say, what advantage is it to you murmure against Gods dealings? *who can make that straight which hath made crooked?* saith the wise an. *Eccles.* 7 13? It is a vain thing erefore to quarrel at Gods provi-ence. *Isai.* 8. 21. or to imagine we n redress any evils by our own wis-om: no, it is God alone who can ake straight that which is crooked, oth in the hearts, estates, and wayes f men; who then shall say unto the ord, *What dost thou?*

3. By murmuring men lose the omfort and sweetness of all their njoyments; all that they have doth hem no good at all, they are so dis-contented for some one thing that hey want. *Ahab* prizeth not a king-dom while he wanteth *Naboths* poor vineyard; and *Haman* that under King

Ahasuerus

ſuerus governed 127 Provinces, to no content in the glory of his riches nor in the multitude of his children nor in all the things wherein the King had promoted him, nor in all his advancement above the Princes and ſervants of the King; *all this*, ſaith he *availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the King gate*Eſt. 5. 11, 12, 13. If, as the *Pſalmiſt* ſaith, it be a joyful and pleaſant thing to be thankful; then on the contrary, it is a ſad and unpleaſant thing to be murmuring. One obſerveth concerning *Manna*, when the people were contented with Gods allowance, then it was very good; but when they would not be content therewith, but would gather more then he would have them, then worms grew in it: ſo when we are content with our condition, there is a bleſſing in it, then it is ſweet to us; but if we muſt needs have more, and will keep it longer then God would have us enjoy it, then ſome worm or other will corrupt it that it will do us no good at all.

The whole duty of man. part. 7.

But Jewel of content.

4. Se-

4. See how God esteemeth of this sin of murmuring. It is call'd in Scripture by the name of *Rebellion*: We read *Numb.* 16. 41. that on the morrow after the death of *Corah* and his companions, all the Congregation murmured against *Moses* and *Aaron*, saying, Ye have killed the people of the Lord; they all murmured; now in the next Chapter *ver.* 10. the Lord said unto *Moses*, *Bring Aarons rod again before the testimony to be kept for a token against the Rebels*: So that to be a murmurer, is to be a Rebel against God; to have a murmuring heart, is to have a heart rising against the Lord: a general discontent and murmuring in a Nation is usually the fore-runner of rebellion, and murmuring is the root of rebellion against God, and so the Lord accounted it. *Gregory* saith, *that murmurers do enter into judgement with God*: he is a very bad Souldier that followes his General grudging, and murmuring, saith *Seneca*; and he is as bad a Christian that that can-

Murmurantes dicuntur intrare in judicium cum Deo. Greg. in Psal. 7.

Malus est miles, qui Imperatorem sequitur gementi. Seneca.

not look at Gods dispentations without murmuring at them.

5. By murmuring men lose the benefit that they might reap by every passage of Divine providence that they meet withal: God brought *Israel* into many straits in the wilderness to humble them, and to prove them to know what was in their heart; this was Gods end in it. *Deut.* 8. 2. Hereby also he tryed whether they would keep his commandements or no: but this being not considered by them, every turn they murmure against him, and say, *Is the Lord among us?* God saw their pride; therefore saith he, *ver.* 3. *he humbled thee, and suffered thee to hunger, and fed thee with Manna which thou knewest not, neither did thy Fathers know, that he might make thee to know that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord:* God kept them 40 years in the desert, and brought them into sore straits to humble them; else they would have been apt to have

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said, that their Righteousness had procured such and such things for them; but *ver.* 16. God did exercise them with many trials to humble them; and that he might prove them, and do them good in their latter end, that they might see what great sins were in their hearts: murmuring is a sin that men are very prone to upon every thing that crosseth their wills, their humours, their judgements: very often did the children of *Israel* commit this sin; Concerning the divers murmurings of this people, *Jerom* numbers them to have bin ten: The first when the *Egyptians* pursued them, *Exod.* 14. the second & third for want of water, *Exod.* 17. the fourth & fifth about *Manna* when they kept it untill the morning, and gathered upon the Sabbath, *Exod.* 16. the sixth murmuring was for flesh, *Exod.* 16. and the seventh for flesh likewise. *Numb.* 11. 4. the eighth for *Moses* absence when they made the Golden calf; the ninth when they tempted God in fighting

Hieron. de 10. tentat.

against the *Amalekites* being forbidden. *Numb.* 14. the tenth upon the return of the spies that were sent to search the Land of *Canaan*; but if all their murmurings be summed up, they will be found to be many more, as a learned Divine of ours hath well noted.

Dr. *Willet* in *Exod.* 15.

SECT. 4.

The Remedies against this sin of murmuring.

NOw that we may avoid this sin of murmuring, I shall lay down the remedyes against it.

1. Be perswaded to sit down and consider what our sins have deserved; this will be a special means to keep us from this sin. Wherefore doth a living man complain, a man for the punishment of his sins? it is a murmuring complaint that the Holy-Ghost speaks against, and so it is in the *Margin*

The *Jewish* Targum observeth, that the Sepent did not murmur for his Curse, On thy Belly shalt thou go, and dust shalt thou eat all the dayes of thy life. Yet although God gave the *Jews Manna* from Heaven, they murmured, they were worse then the very serpent, then the very devils

Targ. Hierosol. in Nu.

gin, Wherefore doth he murmure? Lam. 3.39. *Oh that God would shew thee the secrets of wisdom! that they are double to that which is: know therefore that God exacteth of thee less then thine iniquity deserveth.* Job 11. 6. *Zophar* first prayes for Job, that God would shew him some of the secrets of his wisdom in the way of his providence; then he adviseth him to consider, that though the hand of God was heavy upon him, yet God exacteth less of him then his sin deserved: Now the consideration of this will be enough to silence all our murmurings; for 1. By this means we shall be enabled to see that there is very much of mercy in the greatest afflictions that befall us in this life: notwithstanding the afflictions of the Church (mentioned in the book of the *Lamentations, Chap.* 1, & 2.) were so great, that the Prophet could not parallel their case with any people under Heaven; yet for all this, saith the Church, *Lam.* 3. 22,23. *It is of the Lords mercies that*

we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness. She observeth much mercy in this severity; so that when a man cometh to such a sight of his sins as this, when he seeth that he hath deserved nothing but to be cast out into hell, and to have no other portion; then whatsoever dispensation he lieth under in this life, he can look upon it (by the spirit of grace) to be a great mercy. 2. By this means we shall come to look upon the least of Gods favours, and highly to prize the least of the mercyes we enjoy: *Ezra* blesseth God for that deliverance they had, and that they were escaped with their lives, though they were in very great distress; yet they see what they had deserved, and therefore it is they so highly prize this deliverance. *Ezra* 9.13,15 If you will know what their condition was then, read *Nehem.* 9.36.37. *Behold, we are servants this day, & for the Land thou gavest unto our Fathers, to eat the*

frui

fruit thereof, and the good thereof; Behold we are servants in it, and it yielded eth much encrease unto the Kings whom thou hast set over us, because of our sins: also they have dominion over our bodies, and over our cattle at their pleasure, and we are in great distress; yet for all this, when they consider what their sins have deserved, all their misery is esteemed but small, compared with the least mercy they do enjoy at the hands of God. 3. Hereby we shall come to acknowledge the Lord to be righteous in all his wayes, and holy in all his works, in all his providential dispensations: This is the reason of mens murmuring against God, because they think Gods wayes are not equal; but when a man cometh to consider his own deserts, he justifieth the Lord, and acknowledgeth him to be righteous in all his dealings. *Lam.* 1. 10. *ad* 18. The Church calls upon all to take notice of her misery. *ver.* 12. not to murmure, but to consider wherefore the Lord hath afflicted her;

though her calamity is very great, yet she justifieth God, and condemneth her self. *The Lord is righteous, for I have rebelled against his commandment.* ver. 18. This will make a soul silent before the Lord, and not dare to open his mouth against him; yea it will enable a man quietly to sit down under Gods dispensatious, be they never so severe: *If their uncircumcised hearts be humbled, and they accept of the punishment of their sins, then will I remember my covenant, saith the Lord.* Levit. 26. 41, 42.

2. If we would be kept from murmuring, let us take notice of Gods hand in all that cometh upon us; from whose hand it is that all the miseryes come upon us, that at any time do befall us: Let us not be looking at the instruments, but let our hearts be raised up to look at the hand of God in all: when men look at Instruments and no further, they are very apt to fall into this sin: but the more we eye Gods hand in it, the more our hearts shall

all be kept from murmuring: Thus d *David* when *Shimei* railed against m: *Let him alone*, saith he; *It may be d hath bid him curse David*; not at God did bid him to curse him; t God will make use of his vile ngue to try the faith, meekness, and tience of *David*; this was it that retrained the complaints of this holy an. *Psal.* 39. 6. *I was dumb, I open-d not my mouth, because thou didst it.* we look at Gods hand in all condiions, we shall draw much good from ; if it be prosperity, it will make us hankful; if adversity, it will make us atient and humble.

3. To be preserved from Murmuing, let us consider that, That is best or us, which God in his wisdom hinketh fit to lay upon us: Thus it was with *Hezekiah*, when *Isaiah* brings him such sad tidings from the Lord, concerning his posterity; he said *Good is the word of the Lord which thou hast spoken.* Isai. 39. 8. He looketh upon that condition to be best, which

God

God thinks fit to bring upon him, though his Sons must be captive in a strange Land, yet he knoweth God can do them more good by it, then if they should wear the Crown in their own Land; and he acknowledgeth it a good token of Gods favour to him, that peace and truth should be in his dayes. 2 *King.* 20. 18, 19.

4. If we have murmuring tongues, God hath an ear to hear all our murmurings, and he doth not take notice of them only against Instruments, but takes them as spoken against himself. *Exod.* 16. 6, 7. The people of *Israel* murmured against *Moses* and *Aaron*, but say they to the People, *In the morning ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we that ye murmure against us?* ver. 7, and ver. 8. *the Lord heareth your murmurings against the Lord: and what are we that ye murmure against us?* You murmure not so much against us, as against the Lord: So, albeit we think ill of the

Irenæus calleth murmurers *ora Diaboli.* Irenæus. lib. 12. cap. 12.

he instruments of our afflictions, and murmure against them; yet it is against the Lord, and he heareth our murmuring, and will punish it. How often did God bring sore judgements upon the Jewes for their murmurings? therefore the Apostle gives us a Caveat to take heed of murmuring: *neither murmure ye, as some of them also murmured, and were destroyed of the destroyer*; which some think to be the fiery serpents that were sent among them: they murmured, and God sent fiery serpents to sting them: so St. *James* saith, *Grudge not one against another brethren, lest ye be condemned; behold the Judge standeth before the door.* Jam. 5.9. Take heed of this sin, for it will render you liable to condemnation; God will take vengeance upon all those that are given to this sin: the *Israelites* do no sooner break into this sin, but God immediately plagueth them for it. If moderation of our minds be to be shewed towards our enemies, for whose oppressions we ought

1 Cor. 10. 10.

Regnum Deorum nemo qui murmurat, accipit. Nemo qui accepit, murmurare potest. Gregor.

ought not to murmure, or impatiently to complain against them to God; how much less then ought Christian against Christian, and Brother against Brother to grudge and murmure one against another! This is far from the excellency and dignity of a Christian, as one well noteth.

Turnbull exposit. in Jam. 5.

5. Labour to get an interest in Jesus Christ, and an evidence of your interest in the covenant of Grace; this will be a special means to still your murmurings: Have frequent recourse to Gods covenant; look over all the promises and priviledges of the covenant, look to the blood of the everlasting covenant, and to the faithfulness of God, and to the riches of his Grace; call to mind all the love-tokens whereby God hath expressed his love to you in former times, then will you not at any time murmure at the prosperity of the wicked, nor repine at your own adversity, having the sense of Gods favour for the present, and the hopes of enjoying God for ever,

er hereafter. *David* had enough, be-
use God was his portion, *Psal.* 16.5.
he more Grace a man hath in his
eart, and the more faith in Gods pro-
mises, the more cheerfully will he be
nabled to walk under every dispen-
ation of Gods providence: the more
f Christ is in us, the better shall we
know how to carry our selves in every
ondition; we shall then know both
ow to be abased, and how to abound,
nd be instructed everywhere, and in
ll things, both to be full, and to be
ungry, both to abound and to suffer
eed. *Phil.* 4. 11, 12.

6. Let us be conversant in Gods
word, and meditate much upon it;
here we shall see not only the begin-
nings of his providential dispensati-
ons, but also the end of them to his
people: when *David* looked upon
the prosperity of the wicked, and the
adversity of Gods children, he was
filled with discontent, and his faith
could never conquer his temptations,
till he went into the Sanctuary of
God,

Non est judicandum de operibus Dei ante quintum actum. Pet. Mart.

God, and consulted with him; then I understood the end of Gods providences. *Psal.* 73. 16, 17. When we consider the end of Gods servants, and of the wicked, then will they not murmure against Gods dealings. A man when he hath brought home wood into his Yard in Summer-time, that which is Timber, he heweth, he squareth, and cuts it for his purpose; but for his fire-wood, he layes it on a heap for winter; even so God squareth and cuts his children by afflictions; but for the wicked, he is reserved for the day of destruction. *Job.* 21. 30. and is made for the day of evil. *Prov.* 16. they flourish in false shewes, but shall have real torments: Christ saith, that sorrow is the portion of Gods children in this life; *you shall weep and lament, but the world shall rejoyce.* Joh. 16. 20. Let us go then into the house of God with *David*, and there we shall see the brittle estate of prosperous sinners; then you will not murmure that you possesse not the riches of iniquity;

Floreat falsis bonis, peribunt veris tormentis.

for

r better is Daniels pulse then Achains edge; *Lazarus* with his rags; with s nothing,, was better then the rich utton with his abundance; that is no ood Gold that never cometh into the re; it is a note of Gods wrath when he denyes us the means to see our sins; is as much as if a child should be rought up without a rod: *Sodom* and *Dives* lived without trouble, yet they aid for it in the end; Though *Cham* vas not drowned, yet he could not e-cape Damnation: *our obedience and Gods correction are two marks that God s our Father; if we fail in obedience, nd God in correcting us, it may be suspected we are none of his: we are chastned of the world, that we should not be condemned with the world.* 1 Cor. 11. 32. If God will not punish men when they sin, it is no argument of his love to them; *It is a curse that afflictions come not the second time. Soloman* adviseth, *Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long*; Prov. 23. 17; Though

sinners

sinners grow great, yet envy them not, murmure not against Gods dispensations, keep close to him, fear him continually, in the end God will remember his People: God hath one end in giving worldlings their wealth, their honour, their pleasure here, and they look at another end; he gives it them as their portion; they look at no other good but prosperity, and care for no other good, and so God gives it them, when as God withholdeth such things from his people, not because he does not love them, but because he hath a better portion in store for them hereafter. *Mark the perfect man, and behold the upright, for the end of that man is peace.* Psal. 37. 37. Hereby the Godly and the wicked man are known asunder; the one hath hope in the end, but the hope of the other shall perish: *the fool hath said in his heart, I shall not be moved.* Psal. 10. 6. Some rely on men, some on their Goods and Lands, some on the Creatures, but all shall fail them at last; *sperando peribunt*, they shall

Patienter sub eo sustinet flagellari, a quo cælestem hæreditatem expectat. Perald. *de peccat. lingua.*

shall perish by thus hoping; *the wicked stand in slippery places, and their feet shall slide in due time.* Deu. 32. 35.

7. To keep us from murmuring, let us consider our unprofitablenes under all Gods dealings with us; this will cause us to be silent either under his hand, or to bewail our condition, that we are no better then we are, and have made no better improvement of Gods former dealings with us; *God often laps up many precious pearls in the bundle of our sorrowes*: though thy afflictions are bitter arrowes, yet they come from a sweet friend; let us therefore lament that we are not bettered by them.

8. Consider how many there are that are below us, that want many things that we enjoy: we look only at such and such as are above us, and at what we want that they have, and we are apt presently to think, why should not we have as much as they, and then our hearts are apt to fret and murmure; but to remedy this, consider what you

enjoy

enjoy that others want; it may be thy Beer is small, but God gives to many others Tears, and Gall, and Blood to drink; yet these that are below thee may be better Christians then thy self, unless thou silence thy murmuring: what if thou hast nothing but bread and water! then remember that promise, *Ye shall serve the Lord your God, and he shall bless thy bread and thy water*; If thou hast but bread and water, and the blessing of God with it, thou hast enough, and hast more cause of rejoycing, then worldlings have in the time that their Corn and their Wine encreaseth: I have read of a certain Souldier that earnestly intreated a Holy man to pray unto God for him that he might be freed from a sore disease which much afflicted him but he answered him thus; pray thou to the Lord to keep thee in that condition in which thou mayst be most humbled; that condition is best for us that layes us low, and makes us humble and poor in spirit.

Ora Dominum servet te in Statu quo magis humilies is

CHAP. XIII.

CHAP. XIII.

Of the Lying tongue.

SECT. I.

Lying defined, and distinguished from an untruth: from Hyperbolies, Parables, and Ironies: from feigning and simulation, and from the concealment of the truth.

THE next sin of the Tongue that I shall treat of, shall be the sin of lying, a sin that sheweth it self very early, even in little children. *Psal.* 58. 3, *The wicked are estranged from God, from the womb; they go astray as soon as they be born speaking lyes*; they shew their alienation from God in this particular. They were by their profession

on the people of God, yet were become very cunning in this Art of Lying; and our experience can witness the commonness of this sin in these our dayes; and here let us take notice what this sin is.

Definit. of Lying. *Mendacium est falsa verborum prolatio cum intentione fallendi.* Cicero.

Lying is a voluntary speaking of that which is false, with a purpose to deceive our neighbour: When a man speakes contrary to what he thinketh, or to his knowledge, for some evil intent, as to deceive, to pleasure, to profit, to delight, &c. I say, contrary to what a man thinketh, or against his knowledge or conscience; for this doth distinguish a lye from many things.

1. From an untruth: for a man may speak what is false and not lye; when a man speaks that which is false, yet thinketh he speaketh truth, he speaketh falshood, he erreth, and is deceived, yet lyeth not, because he speaketh not against his conscience.

2. A man may speak that which is true, and lye, delivering that which

is

is true, thinking it to be false. This is one mark of a child of God, that he speaks the truth in his heart, or from his heart, *Psal.* 15. 2. for many speak truth from the lips only, and not from the heart. A man is to be declared lying or not lying, not from the verity or falsenes of the things themselves, but from the purpose or meaning of the heart; and *Aquinas* saith, when a man telleth something that is false, whereof he hath been misinformed, or beleeveth it was as he reported it, he telleth a lye *materialiter*, but not *formaliter*: but on the contrary, If a man purposing to tell a lye, and deceive, doth *per accidens*, and against his will tell the truth, he telleth a truth *materialiter*, and a lye *formaliter*, and *forma dat esse rei*, the forme gives the being to a thing, saith *Aristotle*; and therefore he lyeth even by telling the truth, because he did it *cum intentione fallendi*, with a purpose to deceive, and as *Scaliger* saith, he doth not lye, who speaketh that

Non mentitur, qui falsa dicit, putans se vera dicere sed qui falsa apprehensa verè enuntiat. Jul. Scal.

which is false, thinking he speaketh truth; but he who declareth these things to be true, which he apprehendeth to be false: For this cause both *Divines* and *Philosophers* distinguish between *mendacium dicere* and *mendacium facere*; a man may tell a lye sometimes against his will, but no man maketh a lye but willingly. He that maketh a lye loveth lyes.

2. From Figurative and Hyperbolical speeches, and parables; both which if we respect the sound of words seem to be false, yet if we regard the meaning of the speaker, are very true, and express the thing more significantly as figurative speeches call'd Hyperbolies, or more profitable as feigned parables; both which are warranted in Scripture, the word of truth: First for Hyperbolies, the Land of *Canaan* is call'd a Land flowing with Milk and Honey. *Exod.* 33. 3. that is, very fruitful, abounding with all necessaryes, as *Deut.* 8. 7, 8, 9. The *Canaanites* are said to have Cityes walled

walled up to Heaven. *Deut.* 1. 28. That is, fenced with high walls. *Deut.* 3. 5. So when the Holy Ghost would signify a great multitude, he useth this expression, *as the sand of the Sea, Gen.* 32. 12. 1 *Sam.* 13. 5. *Psal.* 78. 37. So the many Miracles and Acts that Christ did, are said to be more (if they should have been written) then the world could contain the Books that should be written. *Joh.* 21. 25. Secondly for Parables: when by things feigned is signified an unfeigned truth: as in *Jothams* Parable, where the trees are brought in conferring and consulting about the choyce of their King, *Judg.* 9. 8. and in the parable of *Jehoash* King of *Israel* sent to *Amaziah* King of *Judah*, where the *Thistle* that was in *Lebanon*, is said to send to the *Cedar* that was in *Lebanon* to give his Daughter to his Son to wife. 2 *Reg.* 14. 9. and the Parable that *Nathan* delivered to *David*, concerning two men in one City, the one rich, the other poor. 2 *Sam.* 12. 1. And

Saviour Christ himself delivered many things in parables to the Scribes and Pharisees, as *Mat.* 21. 28. of a certain man that had two sons, whom he bid go work in his Vineyard on a certain day; and a parable of a certain Housholder who planted a Vineyard, and hedged it round about, *&c.* and let it out to Husbandmen, and went into a far Countrey, *Mat.* 21. 28, 33.

Non omne quod fingimus mendacium est, sed quando id fingimus quod nihil significat, tunc est mendacium; cum autem fictio nostra refertur ad aliquam significationem, non est mendacium, sed aliqua figura veritatis. Gerrard. loc. com. *ex* August.

All parables and similitudes are not lies; Christ tells us of the parable of *Dives* and *Lazarus*, not that there were any two such men, nor any such thing done by them, as is mentioned, *Luk* 16. Yet we ought not to count it a lye, but it is a Similitude, and foretells us what shall become of the rich, if they oppress and grind the faces of the poor; and that God will rather accept of a poor *Lazarus*, though in rags and misery, then of a flourishing *Dives* cloathed in purple and scarlet. The like may be said of Ironies;

so

So the Apostle speaks to the *Corinthians: We are fools for Christs sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.* 1 Cor. 4. 10. Do you think he would tell them they were wise, whom a little before he condemneth for their foolishness? this is but an Ironical expression: So when a Captain shall say to his Souldiers, Fight courageously, quit your selves like men, the Enemy flies before us; this is but to hearten his own Party to fight the more valiantly; this is very disputable, whether it be a lye or not: Likewise when a Physitian hath to deal with a froward and melancholy Patient, he must abuse his judgement, telling the Patient, this and that is for his good, and if he will not take it, he must dye: therefore I shall not accuse such a man of a lye.

3. A Lye is distinguished from *feigning* and *simulation*, when a man speaks not contrary to, but besides his meaning, diverse from that he thinketh:

eth: This feigning, if not prejudicial to truth, nor against God's Glory, and the good of our neighbour, and that we have some good ground for it, is not unlawful. Thus God himself useth feigning. *Let me alone*, saith he to *Moses*, *that my wrath may wax hot against this people, and that I may consume them, and I will make of thee a great Nation.* Exod. 32. 10. He meant not to destroy them, but to stir up *Moses* to fervent prayer, and *Israel* to unfeigned repentance. So *Joshua* meant not to fly before the men of *Ai*, but feigneth a flight to draw them out of the City and destroy it: there is *dolus bonus* as well as *malus*, good deceit as well as evil. So when the two Harlots came to *Salomon* about the Child which both laid claim to, *Salomon* at first said it should be cut in pieces, and divided in two; but she whose child it was, would not suffer him so to do with it, because it was her child; therefore

Est quædam simulatio cautelæ, quædam doctrinæ, quædam deceptionis; prima fuit Josuæ & David, secunda Christi, quæ docuit discipulos & Judam hospitalitatis; tertia est hypocrisis. Bonavent.

ore when he saw her Bowels yearn towards it, he altered his sentence, and gave the child to the true Mother: this was not a lye. Thus Christ when he met the two Disciples going to *Emmaus*, when he came thither with them, he made as though he would have gone further, *Luk.* 24. 28. Christ here personateth a stranger, and therefore carrieth himself as a stranger to these Disciples; he made as though he had been to have gone further: Some say, there was a mystery in it, that he went further afterward, when he ascended into Heaven in the sight of his Apostles, which thing only was meant by his pretending to go further; but it is not said, He took leave of the Disciples, or told them he would go to some other place to take up his Lodging, but only he concealed his purpose from them, and did not let it appear that he was willing to tarry with them, till they entreated him: So the Angels coming to *Lot*, *Gen.* 19. 1, 2. made shew

Faciebat vos putare quod quippe ad locum longinquum proficiscerentur. Syr. vers.

shew, as if they would not come into his House, but lye in the street all night. Did these Angels lye or no? surely no; this was no lye, but the condition is not expressed, but kept secret in the heart of the speaker: thus at our Neighbours Table, when we have some meat offered us, we refuse it at the first time with a *No I thank you*; for it is but civility so to do, and then the second time we take it. So these Angels, at the first they will not goe into *Lots* house, but at last by the intreaty of *Lot* they are perswaded to goe in thither.

Simulatio facti est licita & laudabilis quando fit ex rationabili causâ & bono fine. Aug. Quest. Evang. lib. 2.

4. It is distinguished from the concealment of the truth: for albeit the truth is never to be denyed, nor an untruth affirmed, yet not alwayes to be confessed or professed: for its sometime

Cum nemini fit injuria, cum non fit cum fraude conjunctâ. Polan. Syntag. *de simulat. & dissimul.* 2

Necessary,
Unseasonable,
Arbitrary.

1. Some-

1. Sometime necessary, when either Gods Glory, our Neighbours Good, or our own duty require it at our hand. *In cases spiritual*, it is necessary, when we are called to give an account of our Faith and Religion, then a constant profession is necessary. 1 *Pet.* 3, 15. Be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. 1 *Pet.* 3. 15. *With the heart man beleeveth unto righteousness, and with the tongue confession is made unto salvation.* Rom. 10. 10. *He that confesseth me before men, him will I confess, &c. and he that denyeth me before men, him will I deny before my Father which is in Heaven. In matters civil*, when we are called as a witness before a Magistrate, we must testify the truth, the whole truth, as the woman of *Tekoah* did to *David*. 2 *Sam.* 14. 19. 2. Sometime it is unseasonable to declare the whole truth; when as there being no necessity to utter it, in respect of Gods

Glory;

Glory, our Neighbours Good, or our own Duty, it's joyned with our own or our Neighbours danger or hurt.

3. It is arbitrary, or at our own liberty, when it is neither necessary nor unseasonable. Thus Christ sometimes answereth to questions askt him, sometime he is silent. *Mat.* 27. 12, 14. That truth may be concealed, is proved by *Abraham*, who spake truth in part, calling *Sarah* his Sister, and concealed it in part, not confessing her to be his wife. *Gen.* 12. 10. The which thing also his son *Isaac* did afterward. *Gen.* 29. this is no lie to hide the truth, but to affirm that which is false. God appointed *Samuel* to go to *Bethlehem* to annoint *David* King; he desiring to be informed how he might go thither and do it with safety, for said he, if *Saul* hear of it, he will kill me, the Lord teacheth him this Godly policy, *Take an heifer with thee, and say, I am come to sacrifice to the Lord, and call Jesse to the Sacrifice*; he was sent for two causes, but to conceal the more principal,

principal. 1 *Sam.* 16. 2, 3. So King *Zedekiah* willeth *Jeremiah* (having advised him to yield to the *Caldeans*) if the Princes should be earnest to know what talk they had had together, that then he should say unto them, *I humbly besought the King that he would not cause me to return to Jonathans house to dye there.* Jerem. 38. 26.

SECT. 2.

Of the sporting Lye.

LYes may be divided into three kinds; there is *Mendacium*

Jocosum,
Officiosum,
Pernitiosum.

1. The sporting lie, which is without cause, *merum mendacium*, neither with desire to hurt, nor purpose to help any one: *Nascica* when he came to *Ennius* the Poets house, having earnest business, commanded his Maid to meet him at the door, and to say that

Hutchinson *de imagine Dei.*

that he was not within; who knowing that her Master had bidden her to tell so, because of his business, departed. Soon after it came to pass that *Ennius* came to his house, and knocking at the door enquired for him: *Nascica* hearing one knock, and perceiving out of a window that it was *Ennius*, answered with a loud voice that he was not at home; but *Ennius* knew his voice, and came in: then *Nascica* came to him, and said, You are impudent, for I beleeved your Maid, that you were not at home; and will you not beleeve me my self? In this example be two lyes: One of *Ennius* his Maid at her Masters commandement, the other of *Nascica* in the way of jest and mirth. Thus vanity sheweth it self in great boasters and travellers that love to tell strange things; when men do not only sport at it themselves, but think thereby to make sport for others also. So it was with those of *Ephraim* and *Samaria*, who made the King glad with their wickedness, and the

Princes

Princes with their lies. *Hos.* 7. 3. To what an height of impiety were they grown! this was a cleer note of a corrupt state among them; the reason hereof is expressed, *ver.* 2. They considered not in their hearts that God remembered all their wickedness; They were become very *Atheistical.*

That all sorts of lies be sins, *vid.* Euseb. lib. 8. *de præpar. Evangel.* cap 4. Damascen. parall. 3. *Chytr. tract. de Jacobi mendacio.* Gerson. *Protest.* Bernard. *de modo benè vivendi.* August. Epist. 8, & 9.

All condemn the idle lying lie, and the pernicious lie; but some excuse the sporting or jesting lie, and commend the officious lie; but all naught.

1. For the merry lie, we must distinguish; that is improperly called a lie, when in shew of words some false thing is uttered, but by the gesture or pronunciation of the speaker, it may appear that some truth is uttered: This is not unlawful under shew of untruth to hide a truth; as *Elijah* said to the worshippers of *Baal*, *Cry aloud, for he is a God; either he is talking, or he is pursuing, or he is in a journey, or peradventure*

venture he sleepeth and must be awaked. 1 Reg. 18, 27. But the Text saith that he mocked them. So *Micaiah* said to *Ahab*, as the rest of his Prophets had done before him, *Go up to Ramoth-Gilead and prosper*; but he delivered it so, that *Ahab* perceived he mocked him. 1 *Reg.* 22. 15. 2. Properly, that which in the meaning of the speaker is a lie, is in no sort to be used, but is simply unlawful.

1. Because it is not only false, but vain and idle: Now if but for idle words men shall give account at the last day. *Mat.* 12. 36. much more for idle lies.

2. The Prophet *Hosea* in the place before-mentioned inveigheth against those that make Princes merry with their lies. Now if Princes may not be made merry with lies, to whom oppressed with great cares mirth is needful, none may.

3. A lie may not be delivered to help a man, or free him from danger, much less to delight and make him merry.

4. *Epa-*

4. *Epaminondas* with other Heathens, will rise up in judgement against those that make no conscience to tell merry lies; so strict observers and lovers of truth were they, that they could not abide a lie spoken, no not in jest; it is not good jesting and sporting with sin; He that makes it his common course to lie in jest, will also lie in earnest; and he that lies in jest, unless he repent of it, shall be sure to be damned in earnest.

Sect. 3.

Of the Officious Lye.

THe next Lye we are to treat of, is the Officious lie, which is covered over with love to our neighbour; when a man seeth his neighbour in danger, he thinks it either no sin, or a very small sin to help him out; This is the practice of too many among us, and the devil beguileth many souls thereby: Now that we may take heed of this, consider,

Corrupt was the opinion of *Plato*, that allowed a lie lawful, either to save a Citizen, or deceive an Enemy.

1. That Gods word is to be lookt on as the only rule and square to guide our actions by; but the word requireth that we must not do the least evil for the gaining of any good whatsoever: the rule of our actions is Gods command, not our love to our neighbour; God saith, *ye shall not lie one to another*. Colos. 3. 9. and he will destroy all lyers; which comprehendeth those that lye perniciously to do hurt, or officiously to do good to their neighbours.

In this thou dost thy self more hurt then thou canst do thy neighbour good, *nisi fiat justis & rectis mediis*, saith. *Pet. Mart. loc. com. de mendac.*

2. Consider how the Apostle rejecteth this practice of doing evil that good may come thereby. *Rom.* 3. 8. He abhorreth that any such principle as this should be in the heart of any Christian whatsoever; and saith of such that affirm that men may do evil that good may come thereby, that their damnation is just: a man must not lye to save Gods honour. *Job.* 13. 7. much less for the good of his neighbour.

3. He that thinks he may thus give way

way to this sin that good may come by it, will think so of any other sin whatsoever; as if a man should steal from the rich to relieve the poor, this is odious to God; the Lord saith, *he hateth robbery for a burnt offering*: there were some that thought they might rob, that they might have the more to offer to the Lord; and though they brought a fat oblation, yet God loathed them, and their offerings: *Austin* observeth of the *Priscillianists*, that they would make use of a lie to shew themselves Orthodox, and that they might the better vent their opinions with the more credit to themselves: And others there were that would fain themselves to be of their company and society, that so they might find them out, and bring them before the Magistrate to be punished.

But some will say, It's not against Christian charity to help a brother with a lye. *Object.*

It is against charity; for charity rejoyceth *Resp.*

joyceth not in iniquity, (not in falshood) but in the truth: A Christian that hath a good conscience can do nothing, and say nothing against the truth, but for the truth. 2 *Cor.* 13.8.

2. Charity requires a man not only to do good, but to do well; to do it in a good and godly manner, not to do the least evil, not tell the least lie to procure a great outward good to another.

3. Charity requires not that for another mans good and commodity thou shouldst cast away thy self: *but God will destroy them that speak lies.* Psal. 5.6. *The lying mouth slayeth the soul.* Sap. 1.11.

4. Charity doth not allow, that any man in danger should tell a lye to do himself good; much less doth he allow that we should lie to do another man good; a good man chooseth affliction, or to run upon any rock rather then to sin against God, according to that speech of *Elihu* to *Job*, *chap*, 36.21.

But

But here it may be objected that *Jacob* lyed to his Father *Isaac*, saying, *I am Esau thy first born*, that he might procure the blessing of his Father, before his brother came, *Gen.*27.19. and *ver.* 24. when he asked him, *Art thou that my son Esau*, he answered *Yea*: he saith further, that he had hunted for Venison, as his Father bade him, *ver.* 19. when he hunted for none, nor was bidden to hunt for any: Thirdly, being askt how he found it so quickly; he answered, *the Lord thy God brought it to my hand.* ver. 20. when himself had taken a Kid out of the flock, by no miracle, but by ordinary means.

Some say, that is to be understood mystically, by way of prophecy, *I am Esau thy first born*; not in person, but in right of the first born I come unto thee, as *Paul* speaks in another case. *Act.* 23.5. by which is meant nothing else then that which Christ saith, *Behold there be*

Quod minor populus, hoc est Gentium, substituendus esset in locum primogeniti, hoc est Judæorum. However the *Jews* were Gods first born, yet they should be cast off, and to the Gentils the younger brethren, the blessing and the inheritance did belong. *Aquin.* 2dæ. q. 98. Art. 3.

last which shall be first, and there are first which shall be last. Luk. 13. 28. 30. this shall be when men shall see *Abraham*, *Isaac* and *Jacob* in the Kingdom of God, and themselves thrust out of doors; this is now come to pass; for we Gentiles that were last, are now first; we that were not a people, are a people, and beloved which were not beloved; and St. *Paul* nameth this a mystery, *Rom.* 11. *I would not this mystery should be hidden from you brethren, lest you should be wise in your own conceit*, &c. It appeareth then *Jacobs* saying to *Isaac*, *I am Esau thy first born*, is as much as to say, The last shall be first, and the first last; by *Esau* he meant the *Jews*, by himself the Gentiles; and this is no lie, because a mystery: This is the opinion of divers of the Antients.

2. But I cannot excuse *Jacob* in this, but do beleeve he sinned; their examples are no rules for us to walk by, we must walk by the rule of the Word; the errours and slips in their

Lives,

ives, are as blemishes in fair faces, c-
idences of humane frailty.

5. There's a difference between
peaking a lie, and concealing the
ruth, as I toucht before in the first
ection of this chapter; the one, in
ome cases may be lawful,
hen the other in no case is
awful. Negative precepts
ind at all times, and upon
ll occasions; and such is
his, *Thou shalt not lie*; but
he truth may be concealed
t some times and upon some occasi-
ons, except when a Magistrate calls
us to declare the whole truth: so truth
is to be spoken, though it expose our-
selves or others to danger: So when
Christ is adjured (by the high-Priest)
by the living God to tell whether he
be the Christ the son of God, though
it be to the exasperating him against
him, and to the exposing himself to
the malice of his enemies, yet he con-
fesseth the truth. *Mat.* 26. 63, 64. St.
John gives in this for his further an-
swer

Aliud est mentiri, aliud est verum occultare; ut siquis non velit ad mortem hominem prodere, paratus esse debet verum occultare, non falsum dicere, ut neque proeat neque mentiatur. August. in Psal. 5.

swer to *Pilate*, *To this end was I bo*
and for this cause came I into the wor
that I should bear witness to the tru
Joh. 18. 37. St *Augustine* commen
eth a Christian Bishop of *Tagesta* s
hiding a poor Christian, and when th
Emperour sent his officers to search
ter him whom he had hidden, bei
askt where he was, he said, he woul
not deny but he had hidden him; ye
would he never betray his brother
for which cause he was grievously tor
tured; but he stood firm still, as hi
name imported, which was *Firmus*
that he would not disclose his brother
nor tell an untruth: the *Emperour* mar
velling at his stedfastness released hi

Object. Some do object, that *Abraham* t
escape danger, said his wife was hi
Sister. *Gen.* 12. 10.

Sol. *Non petit Abraham ut Sarah mentiatur.* Junius. *Veritatem voluit celari, non mendacium dici.* August.

Abraham answereth himself, *Gen.*
20. 12. *In very truth she is my Sister*,
and he uttered no untruth, but only
concealed a part of it, as was before
said; he said not, *she is not my wife*,
but she is my Sister, nor did *Abraham*
desire

fire *Sarah* to lye, as *Junius* noteth. The Midwives in *Egypt* are commended for delivering the male-Child in of the *Hebrews*, and *Rahab* for preserving the spyes by lying.

We must distinguish the work one from the execution of the work; the work or fact in saving the children and spies, was a fruit of faith, and of the fear of God; and that is commended: but the manner how they preserved them, *sc.* by lying, is not approved. But it may be said; faith, and the fear of God cannot stand with a manifest known sin; I answer; the best actions are imperfect in this life, and joyned with many frailties; and even actions of faith are mixed with sundry defects and sins.

Object.

Sol.

God blessed them not for the lie: but for their faith, that wrought in them by love. Dr. Sanderson.

Sect. 4.

Of the pernicious lie; eight aggravations thereof.

NOw let us treat of the pernicious lye, the worst of all the rest.

rest. Men are guilty of this sin wh they speak that which is false, kno ing it to be false; when they speak o thing, and their own heart and co science tells them plainly the contr ry. Thus doth *Joseph's* Mistress. Ge 39. 15, *ad* 20. So in Commerce a mong men, when the buyer calls a thing naught, which in his conscience he knoweth to be good; o when the seller saith, the commodit is good, when it is not; and that it co him so much when it cost him less both false. *Prov.* 20. 7. One observeth upon the buyers dispraising, an afterwards boasting of his bargain that he passeth a sentence of condemnation upon himself, for his lye; an for him that puts his Child to such a Master, whose practice is so to sin, and to teach his servants so to sin also, he puts him into the very mouth o the devil: and saith the wise man, *The getting of treasures by a lying tongue is a vanity tossed too and fro of them tha seek death: The robbery of the wicke sha*

Tho. Cartwr. in Prov. 20.

ll destroy them because they refuse to judgement. Prov. 21. 6, 7. Here ou may see that to get riches this ay, is to get them by theft and robery; this is the way whereby they hink to grow rich, when as they take he high way to destruction: Now et us consider the greatness of this in, by the many aggravations of it.

1. When men speak that which s false rashly, and inconsiderately.

2. To speake falsey after deliberation, and premeditation, that makes he sin the more hainous: God complaineth of some among the *Jews*, that conceived and uttered from the heart words of falshood. *Isai.* 59. 15. It was a great sin in *Peter* (though in his fear) upon a suddain to deny his Lord and Master; but greater to do it after deliberation.

Nonnunquam pejus est mendacium meditari quam loqui; nam loqui plerumque praecipitationis est: illud tamen vero studio est pravitatis. Greg. mor. lib. 8.

3. When men take delight in lying: we read of some that delight in lies, *Psal.* 62. 4. This is much worse then to commit this sin ignorantly: this shewetb

ſheweth an height of impiety in
heart, when men delight in that wh
is ſo hateful to God and good men.

4. When lying is a mans ordin
practice from day to day; now
more frequently men commit this
the more abominable it is to Go
every day they wreſt my words, ſaith
Prophet, *Pſal*, 56. 5. he ſheweth th
frequency in this ſin, and this is a gre
aggravation of it; and he compare
ſuch men to the deaf Adder, *that wi
not harken to the voice of the charmer*
that will not hear, let God and ma
ſay what they will unto them.

5. When men have hatred in thei
hearts, yet by lying words do cove
it over, and hide it, that thereby they
may gain an opportunity to revenge
themſelves upon them: how many
man ſpeaks a man fair to his face, an
yet as ſoon as he turneth his back, i
ready to cut his throat! he that hateth,
diſſembleth with his lips, or, (as in the
Margin) *maketh his voice Gracious, and
layeth up deceit within him; when he
ſpeaketh*

peaketh fair, beleeve him not, let his words be never so seemingly Gracious. A Lyer is not to be believed, and God will at the last day shew his sin before the whole congregation. *Prov.* 26. 24, 25, 26.

6. Sometimes men do belie themselves that they may gain the love of others, as boasting what great matters they have done at such or such a time, that so they may come behind none of the most forward of their companions in sin: So *Augustin* reporteth of himself in his Confessions, when he was young, that he might the more ingratiate himself with his sinful associates, he would lyingly boast what he had done also, accounting it a shame to him to become behind any of them in sin.

7. When a lie is made use of to draw men to sin, how many sinners make use of

August. confess.

Among pernicious liers I may rank all Hereticks; Seducing Spirits speak lies in Hypocrisie, 1 *Tim.* 4. 2. A loud lier was he that in *Adrians* dayes, said He was the *Messiah*, calling himself *Barcochabo. i. e. filium Stellæ.* the Son of a Star; but his divinations failing him, the *Jews* changed his name, calling him *Bencozba.* i. e. *Filium mendacii*, the Son of a lie. *Curion. Chronic.*

lying

lying to make others of their companions bold and hardy in sin! he that by any means whatsoever doth draw another to sin, he acteth the devils part against that person. Thus the old Prophet pretending to the man of God that came from *Judah*, that an Angel of God spake to him by the word of the Lord, to bring him back to his house, he drew the man of God to disobey the word of the Lord, but he lyed unto him, 1 *King*. 13. 17,18.

8. When men make use of a lie to hide and cloak their sin: when they are charged therewith, then they deny it. *Job* did not cover or hide his sin as *Adam* in his bosom. *Job* 31. 33. that so the guilt may be taken off from him, and laid upon another, as *Adams* upon the woman that God gave him, and so he laid it upon God himself by fetching a little compass; but *Job* by Grace was changed, and herein not like his father *Adam*.

1. This is not a lessening but a great aggravation of sin: it was bad to sin,

but

but much worse to deny it; for this is to add sin unto sin. 2. This will not hide it from the eye of God: though you may hide it from the eye of man a while, yet not from the eye of God, before whom all things are naked and bare, as open to Gods eyes, as any thing Anatomized is to mans eyes. *Psal.* 90. 8. *Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.* 3. The free and full confession of sin, is a giving glory to God, when hiding of sin by lying and denying is a robbing God of his glory and honour: by a free and full confession we glorify Gods omnipresence and omniscience: when *Ananias* and *Saphira* hid their sin by a lye, *Peter* tels them, that they had done more then to lie against the Lord; for saith he, *ye have agreed together to tempt the Lord*, to try whether he be God or not, or whether he will revenge himself upon sinners, as he hath said he will: So thou by this addest sin to sin, to try whether God will punish it or not:

Act. 5. 7, 9.

not: You see what befell them, God took them both away in their sin, and great fear came upon the Church: but suppose God should not make such examples presently, yet by this sin, thou dost what in thee lieth, to stop up the way of mercy against thy own soul. *Prov.* 28. 13. *He that hideth his sin shall not prosper*, saith *Solomon*; *but he that confesseth and forsaketh his sin, shall find mercy.* 4. God will make thee confess it, either here before men, or else eternally before Men and Angels: God doth strangely bring hidden things to light: Sometimes he brings hidden sins to light by some punishments for other sins; yea it may be sometimes men that are condemned for what they are not guilty, shall yet before they dye, confess the justice of God upon them; although they be wronged in that they be condemned for; yet shall they give glory to God before men, by confessing some sins hitherto kept secret. And sometimes God by giving men hor-

rours

rours of conſcience, makes men to confeſs what before was kept ſecret: By theſe things you ſee the aggravations of this ſin of lying.

Sect. 5.

Sheweth how many ſins meet together in this ſin, and what are the cauſes of lying.

LEt us now ſee how many ſins are complicated in this ſin, together with the ſinful occaſions, whereby men give themſelves to lying.

1. There is a direct breach of the ninth commandement, which ſaith, *Thou ſhalt not bear falſe againſt thy neighbour.* 2. Robbery is a breach of the eighth precept; robbing others of their due to whom we are related, and ſo have need of one another. 3. A hazarding the ſoul for nothing that is able to countervail the loſs of it. 4. Atheiſme; in forgetting Gods All-ſeeing eye, and his ſin-revenging ju-

ſtice, that he will revenge himſelf of thoſe that rob him of his truth. Now the cauſes and uſual occaſions of this ſin are theſe.

1. A greedy deſire of gain; We ſee that Tradeſ-men for a penny, or a two-penny gain will not ſtick at a lie: Gods command is, that no man defraud or go beyond his Brother in any thing; and you gain ſomething by lying (as you think) at the preſent; but you will be loſers by it in the end. *Are there yet the treaſures of wickedneſs in the houſe of the wicked?* &c. *for the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue is deceitful in their mouth, therefore will I make thee ſick in ſmiting thee*, &c. Micah. 6. 10, 11, 12. God may give them leave to get ſome little in the world by it, but he will give them much wrath with it hereafter.

2. Not only the deſire of gain, but alſo the fear of loſing ſome preſent gain or advantage is the cauſe of lying:

ing: this made *Gehezi* to belie his Master to *Naaman*. 2 *King*. 5. He coveted Vineyards, Olive-yards, Silver and Gold, and changes of raiment, men-servants and women-servants, as his Master chargeth upon him, and then tells a lie to his Master after his return from *Naaman*, saying he went nowhither: *Amaziah* chargeth *Amos* falsely to King *Jeroboam*, saying, that *Amos* had conspired against him in the midst of the house of *Israel*. *Amos* 7. 10. whereas he only prophecyed against the house of *Jeroboam*, and spake nothing against the King. *ver*. 9. But what's the matter with *Amaziah* the Priest of *Bethel*? oh he seeth his gain is going down, if he suffer *Amos* any longer to shew the people their sin in worshipping the golden calves: So they dealt with *Paul* stirring up the people against him, because he cast the spirit of divination out of the Maid, that brought her Master much gain thereby. *Act*. 16. So also doth *Demetrius* cause a great uproar at

Ephesus, it was gain that made him make such a stirre, and to accuse *Paul* falsely. *Act.* 19. 24,25.

3. Lying proceeds from envy and malice; when men owe such and such persons ill-will, they care not what they say against them: So they that hate Religion, will speak any thing against the Religious: As the Heathen Tyrants did use to do with Christians, they cloathed them in the skins of wild Beasts, that so their dogs might be the more hardy to tear them: So do envious persons deal with those that are Godly, they cloathe and load them with scandals, that so they may set all men against them.

4. When men suborn persons against those that are good, that so they may get advantage against them to put them to death: Thus the *Libertines* and others that disputed with *Stephen*, being unable to resist the wisdom and spirit by which he spake, they set up false witnesses against him, which said, *This man ceaseth not to*

speak

speak blasphemous words against this holy place and the Law. Act. 6. 13.

5. When men cover their malice against Gods people, under pretence of publique good; and thus the adversaryes of Gods people write a lying letter to King *Artaxerxes* against them, and so caused the work of the house of God to cease. *Ezra* 4. 11, *ad finem*, pretending thereby much good to the King of *Babylon.*

6. When they cloak all with Religion: This was *Absolons* practice; first he chargeth his Father unjustly with a lie, as if the King neglected the administration of justice; and therefore wisheth that he were a Judge, then he would do every man justice; whereby together with his courteous carriage to every one that came nigh him, he stole away the hearts of the men of *Israel*: then he pretends the paying a vow at *Hebron.* 2 *Sam.* 15. 3,4,5,8. when as he meant to rebell against his Father: Thus did *Ananias* and *Saphira* hide their hypo-

crisy with a Religious cover; whereupon *Peter* tells *Ananias*, that he had not lyed unto men, but unto God. *Act.* 5. 3. Thus did *Simeon* and *Levi* hide their malice to *Hamor* and *Shechem* his son, with a Religious pretence; but, the Text saith, *Gen.* 34. 13. telling them if they should be circumcised, they would be one people with them, when as they lied unto them, and used this pretence only, that they might come violently upon them, when they were not able to resist them.

Sect. 6.

Of the hainousness of the sin of Lying, shewed in eight particulars.

NOw that we may beware of this sin, let us consider the odiousness of this sin of lying.

1. It is very hateful to God, it is an abomination to him: The wise man reckons up six things that are an abomi-

abomination to the Lord, and this is one of them. *sc.* a Lying tongue: God doth so abhorr Lyers, that *he will destroy all them that speak leasing.* Psal. 5. 6. a word that cometh from an old word now out of use, signifying Lying, *Lying lips are an abomination to the Lord.* Prov. 12. 22. *but they that deal truly are his delight.* So good *David* loatheth this sin, setting out his detestation of it by two words, *I hate and abhor lying.* Psal. 119. 163. and for those men that have but common honesty, they hate lying, and cannot endure to be charged with it: though it may be they do lye sometimes, yet would they not that men should know it.

Lease false leasunge a leasing a lie, *lease gewitnes verstegan restitut,* of decayed intelligence.

Solomon hath pictured a lye with this Motto upon the face, *The sin which God abhorreth.*

2. Lying makes men wholy unlike to God; it is contrary to the nature of God, who is styled *a God of truth.* Deu. 32. 4. And *David* prayes to God under that notion, *O thou God of truth.* Psal. 31. 5. *He who blesseth himself in the earth, shall bless himself in the God of truth; and he that swear-*

eth

eth in the earth, shall swear by the God of truth. Isai. 65. 16. Truth (as One observeth) is one special branch of the Image of God, according to which man was made; the greater measure of truth in our inward parts, the more are we changed into that image. A lye is so offensive to God, as *Anselm* saith, that God as pattern of the universal world may in some sort be said to dispense with many faults, but he never yet dispensed with lying, it being a meer denying of himself who is the only Truth: So the Lord Jesus Christ is the *Amen, Truth it self.* John 14. 6. *The faithful and true witness.* Rev. 3. 14. and that both as God and man in one Person, in him all the promises are yea and *Amen*, most sure and certain, who also came into the world to bear witness of the Truth; the Spirit of God likewise is the Spirit of Truth. *Joh.* 14. 17. & 16. 13. The spirit is Truth, beareth witness of the Truth, and leadeth into all Truth; All the three Persons are one God of Truth,

Rall's power of godliness.

Anselm

s that he cannot lye, *it is impossible or him to lye.* Heb. 6. 18. *He is not a man that he should lye.* Numb. 23. 19. God is so much the stronger that he cannot lye, saith *Augustin.* Consider what the Lord Jesus the wisdom of the Father saith, *Prov.* 8. 7. *The opening of my lips shall be right things, my mouth shall speak truth, and wickedness is an abomination to my lips.* Again, consider, that Gods word is a word of Truth; *Paul* calls the Word, *sincere Milk*, 1 *Pet.* 2. 2. that is without any deceit and falshood in it. It hath the God of Truth for its Author, Christ Jesus *the Truth* for the witness, the Spirit of Truth for the composer of it; Thus prayes our Saviour for his Disciples, *Sanctify them with thy Truth, thy Word is Truth.* Joh. 17. 17. Now for men to say they own this God and this word of Truth, and yet go on in this sin of lying, how cross is this to Religion? our relation to God should teach us to speak truth; our relation to him as our Creatour; hereby we

Magna Dei potentia, mentiri non potest. August.

shew

shew forth the image of our Creator, our relation to Christ as members of Christ, and our relation to the spirit of Christ, should also teach us to speak truth: What, are we the members of Christ, and doth the spirit of Christ dwel in us, & act in us, and shall we lye?

3. It is a sin that makes a man most like the devil, who is call'd *a lying spirit*, there is no truth at all in the devil; and the less truth is in men, the more they are like the devil; it makes a man a child of the devil: Christ saith to the *Pharisees* that bent their tongues like bowes to tell lies, *Ye are of your father the Devil.* Joh. 8. 44. Here it is worth observation, that Christ never call'd any sinner the son of the devil, but only the lying man; & can there be found a greater infamy in the world then this to be the son of the devil, the subject of the devil, governed by the devil, possessed with the devil, and directed by the devil? how then can a man stand, but like one confounded, when he thinketh of ut-

tering

ering a lye? Lying is a yielding a man's self to Satan, whereby he lets Satan rule and reigne over him; all sin is of the devil, but this is fathered upon him in a particular manner: he was a lyer from the beginning, it was the second sin that ever he committed, he abode not in the truth because there is no truth in him; when he speaketh a lye, he speaketh of his own, for he is a lyer and the father of lyes.

4. A lyer hath no credit with any man; he that hath this brand upon him shall not be believed when he speaketh truth. Lying is a great reproach to any person or people; The *Cretians* were called by the Apostles Lyers, *Tit.* 1. 12, 13. *Paul* out of *Epimenides* taxeth the *Cretians* for lying and idleness. *Demetrius Phalerius* being asked what was the fruit and reward of lying, answered: that after a man is known to be a lyer, every thing that he speaketh is questioned.

Arist. *apud* Diog. Laert. lib. 5.

5. It is a sin against the light of nature: Heathens could say it did very much

much unbeseem a man: The *Egyptians* made such strict account of truth as for maintenance thereof they have lost their lives. Whereupon *Herodotus* making report of the *Egyptians*, saith, that in making a bargain, a confederacy, or a conjunction of new amity, one joyneth his fingers to the other partyes, and each letteth them blood; after with their tongues they lick off the blood, wherewith each signed the others hand, inferring by the ceremony that first they will make expense of the utmost drop of their blood, and willingly dye, rather then speak false, or lye one to another. How much more abominable ought it to be to every one that professeth himself a Christian!

Herodot.

6. It is a great abuse of the tongue, which God hath given to man for his honour and glory, and whereby to glorify him, using it to another end then God hath appointed him: In this little members use God hath differenced Men from Beasts, that we may

may declare our minds one to another in truth: Lying is a corrupting of that member, which is to be an Instrument of truth, a great debasing of a mans self, and of the image of God in man.

Lying is a very spreading sin; men are much given to it, and its become general; God complaineth of his own people by profession, that there was no Truth in the Land. *Hos.* 4. 1. and the Prophet *Jeremy* saith, *They bend their tongues like their bowes for lyes, but they are not valiant for the truth upon earth; They will deceive every one his neighbour, and will not speak the truth, they have taught their tongues to speak lyes.* Jerem. 9. 3, 4, 5. It is very spreading when the Prophets prophecy lyes, and the Rulers love lyes, and the People speak falshood, as it was in those dayes. But *Solomon* saith that *a poor man is better then a lyer.* Prov. 19. 22. We see it in unregenerate men, how few of them make conscience of a lye, but are full of lying excu-

ses

ses: Yea, there is in Gods own people a proneness to this sin. *David* lyeth to *Ahimelech* the Priest. 1 *Sam.* 21. 2. and being sensible hereof, he prayes to God, *Remove from me the way of lying.* Psal. 119. 19. It is a sin usually charged upon professors of Religion; but this is done out of hatred, because they will not run with them to the same excess of ryot, therefore they are charged for a Generation of Hypocrits and Lyers.

8. Lying brings the greatest miseryes upon a Land and People: God had a controversy with the *Jewes*, because there was no truth in the Land, *By swearing and lying*, &c. *Therefore shall the Land mourn, and every one that dwelleth therin shall be cut off.* Hos. 4. 1, 2, 4. a sore punishment was this which God denounced against lyers, in regard that al the dwellers upon earth should be taken away; and very worthily saith *Austin*, is such a punishment inflicted upon them, because by lying they divide themselvns from what is,

and

and adhere to that which is not; if men mourn not for this sin, God will make the Land to mourn for it with his judgements: Moreover, those that persist in this sin, shall be shut out of Heaven: *Without are dogs, and whosoever loveth and maketh a lye.* Rev. 22. 15. yea such shall be cast into Hell. *Austin* saith, that Christ chased the buyers and sellers forth of the Temple in *Jerusalem*, in token that by their lyes they shall be driven forth of the Heavenly Temple. *David* would not suffer a lyer to abide in his house *Psal.* 101. neither will God suffer any to be in his Kingdom. *There shall in no wise enter into the new Jerusalem any thing that defileth, neither whatsoever worketh abomination, or maketh a lye.* Rev. 21. 27. *but all lyers shall have their part in the lake which burneth with fire and brimstone, which is the second death.* ver. 8.

Sect. 7.

Equivocation and Popish mental reservation condemned.

HEre may be taxed and condemned the Popish Doctrine of equivocation, and mental reservation, holding it lawful for a Popish Priest, before an heretical Magistrate (as they term him) or an incompetent Judge, to say one thing, when he meaneth and knoweth the contrary, and so delude him by equivocation, mental evasion, and secret reservation. As for instance; being asked, Art thou a Priest? by this Doctrine he may answer, no; meaning he is none of *Baals* Priests, or Priests of *Jupiter*, or *Apollo*: and being askt didst thou do such a thing? or knowst thou such a thing? he may answer no: though he knew it, or did it with reservation [to tell Them.] And another being askt whether such a one lyeth

eth in his house? he may answer no: not meaning that he lodgeth not in his house, but he doth not tell *lyes*: This mystery of iniquity, this sophistry of Satan, this Art of hypocrisy, this Quintessence of impudence is maintained at this day, both in Press and Pulpit by the Popish Doctors; but it is far frow Christian simplicity, and the Doctrine of God, which requireth that men speak the truth from the heart. *Psal.* 15. It is a Doctrine of Devils that teacheth men to speak lyes in hypocrsy. 1 *Tim.* 4. 2.

This was the practice of that fantastical Saint *Francis*, who being met with a hue and cry, and demanded by the persuers of the man-slayer or malefactor, whether he saw such a one passthat way, to the end that he might save his life, putting his hand in his sleeve, or finger in his ear, answered, he saw none such pass that way; meaning through his sleeve or his ear. This practice was used by that old Arch heretick *Arrius*, that denyed Christ

to be God; who being urged by the Emperour *Constantine*, to subscribe to the Canons of the Council of *Nice*, and to the *Nicene* Creed; subscibed that he thought them all to be true consonant to the Holy Scripture; yet with this secret reservation in the sense and construction that he would make of them; of which imposture the Emperour being informed, sent for him the second time, commanded him to swear that his subscription was true: He having written his own opinion in a paper which he had in his sleeve, or under his arme, took God to witness, that he was verily perswaded of the truth that he had written, meaning what was written in the paper in his sleeve.

Soceat. Eccles. histor. lib 1. cap 25.

This point of Popery is practised among our common people: Come and aske to borrow money of such a man, his answer is; I have it not, or not so much, when conscience tells him, he hath it, and may well spare it: meaning he hath it not for them: he hath

not so much to lend them; Because he thinks that against good manners, he had rather tell a fine and mannerly lye, and so sin against God, then offend his neighbour: Aske to borrow money of another, he answereth, he hath not so much in all the world; but he meaneth in his Chest, which he calleth *All the world*; though it may be he hath more then so much again in his house.

But say the Papists, our Saviour speaking of the day of Judgement, *Object.* saith, *Of that day and hour knoweth no man: no, not the Angels in Heaven; nor the son himself*, &c. Mar. 13.32. Note, say they, Christ who knoweth all things, saith of himself that he knoweth not; therefore the meaning must be, that he knoweth not to tell us: therefore they say further, that when we know a thing, we may say we know it not to tell others.

1. The Greek word οἶδα, is but once set down, and is in the same *Resp.* sense applyed to Men, Angels, and

Christ. But it were ridiculous to say, that Men and Angels know it, but not to tell us. 2. The Father by this interpretation should not know it, because he knows it not to tell us: The meaning then is, that though Christ knoweth it (for all treasures of wisdom are hid in him) yet in some sort Christ (as man) knoweth it not; but as God or Mediatour; for something a man may be ignorant of without sin; as *Eve* was, whether the Serpent could speak, and as Christ was of the time of ripe Figs, *&c.* There is no shelter or succour from this example for equivocation.

The Scripture condemns it,
Nature abhorreth it.

1. *The Scripture condemneth it:* *John Baptist* being demanded who he was, *whether Elias or not*; answered *I am not.* Joh. 1. 21. yet might have truly answered, that he was *Elias*, as Christ saith. *Math.* 11. 14. if ye will receive it; This is *Elias* that was to come, prophecyed of by *Malachy*, *chap.*

chap. 4. 5. *Behold I will send unto you Elijah before the coming of the great and terible day.* And *Mat.* 17. 10. Christs disciples asked him saying: *Why then say the Scribes that Elias must first come?* and Jesus answered them: *Elias verily shall first come, and restore all things: But I say unto you, that Elias is come already, and they knew him not,* &c. *ver.* 11. 12. and *ver.* 13. *the Disciples understood that he spake unto them of John Baptist: Malachy calls him Elijah,* and Christ likewise; yet because he was not *Elijah* in proper person, but in office only, to be Christs fore-runner, to go before him in the spirit and power of *Elias*; and because he asked him of the person of *Elias*, he answereth *I am not.*

2. Nature abhorreth this guileful deceitful answer: *Tully* condemned him who having made truce for 20 dayes, wasted and depopulated the Countrey in the night, answering that he took truce for dayes but not for nights: Its collusion and deceit, lying

and dissimulation between God and Men: As when there is no conformity between a mans mind, and the thing he thinketh, he thinketh an untruth or falshood; and when there is no conformity between a mans word and the thing, he speaks a Logical untruth: so when there is no conformity between a mans tongue and his heart, he speaks a Moral untruth, that is a lye; the world is full of such lyers, so that we may justly cry out with *David*, *Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men: They speak vanity every one with his neighbour, with flattering lips and with a double heart do they speak*; with a heart and a heart according to the *Hebrew*. *Psal.* 12. 1, 2.

SECT. 8.

Nine remedyes against this sin of Lying.

LEtus therefore be exhorted to beware of Lying, and to speak truth from

rom our hearts: God commandeth us, *that we shall not deal falsely nor lye one to another.* Lev. 19. 11. *These are the things that ye shall do; speak ye every man the truth to his neighbour, execute the judgement of truth and peace in your gates,* Zech. 8. 16. and *ver.* 19. *love the truth and peace:* Therefore that ye may be kept from this sin, let me persuade you.

1. To hide Gods word in your hearts: it cometh to pass that men fall so easily into this sin, because they consider not Gods commands and prohibitions as they ought, and hide not the Word in their hearts.

2. Be much in prayer to God to keep you from this sin: pray with Agur, *Remove far from me vanity and lies.* Prov. 30. 8. Be earnest with God for new hearts, that ye may put off the old man, and put on the new man, which after God is created in righteousness and true holiness, or holiness of truth: and let not any man pretend to put off the old man, and be

cloathed

clothed with the new man, that doth not shew it by putting away lying, and speaking truth with his neighbour.

3. Labour for Godly sincerity and integrity of heart: the more truth we have in the inner parts, the more we shall put away lying, and be able to speak truth one to another: He that hath no guile in his spirit, will lay aside guile in his tongue.

4. Accustom your selves to speak the truth, and to walk in the truth, and labour to be filled with the spirit of truth, and that will lead you into all truth.

5. Labour to be convinced of the horrible nature of the sin of lying: then you will soon avoid it, and put on the Lord Jesus Christ; it is his work to heal our corrupt nature, and to purify the heart, to put forth the power of his Grace and Spirit iuto the heart, to enable the soul to cast off this sin.

Strulb. Cent. 2. Obser. 81. 6. Inform your selves of the nature of things, and then report of them as you

you know them to be, and be sure that your speech and thoughts agree together, and both of them be warranted of the matters themselves.

7. Think much of Gods omniscience: therefore men run so fast into this sin, because they forget Gods all-seeing eye. *Gehezi* thought his Master could not find him out, and so he thought God would not: therefore when his Master askt whether he went, he is ready with a lye, saying *Thy servant went nowhither.* Now if God hath given wisdom to men to find out this sin in others, then much more is he able to find out this sin where ever it is.

8. Study to act faith in Gods promises; the more faith we act on them, the better we shall be kept from lying. 1. His promises of provision: Godliness hath the promises of this life; did men believe this, and act faith upon it, that God would bless their honest endeavours to this end that they should not want what is necessary 2 Reg. 5.

ceſſary for them, then they would not dare to take any inordinate courſes to help themſelves. 2. Conſider Gods promiſes of protection; when men are in danger, and are afraid how they ſhall get out, then at a pinch they are ready to make uſe of a lye to help themſelves out; and this is out of diſtruſt of Gods providence: This was *Abrahams* weakneſs at *Gerar* (though the Father of the faithful) he doubted hereof. *Gen.* 20. 11. Though God gave him a ſpecial promiſe in the beginning of that Chapter, yet he diſtruſteth Gods promiſe. *ver.* 7.

9. Take heed that you ſtep not at any time out of Gods way, nor make uſe of any indirect means for the getting of that you hope God will bring to paſs. He that doth ſo, may bring himſelf into ſuch a danger, that he may ſee no other way to get out but by adding lying to lying, and ſo ſin unto ſin: Thus *Jacob* to get the bleſſing, after he had once ſtept out of Gods way, he had no other way to help himſelf

elf, but by adding lye to lye: Now et us ſee what condition *Jacob* brought himſelf into hereby: he got he bleſſing by a lye; but then *Eſau* voweth to kill him; that he was fain o be ſent away from his Fathers houſe; and as he had deceived his Father to get the bleſſing, ſo his Uncle *Laban* dealeth deceitfully with him, and changeth his wages ten times, and giveth him *Leah* for *Rachel*; and he endureth much hardneſs there for 20 years; and *Rebekah* that put him upon that courſe of beguiling his Father, never ſaw her beloved *Jacob* more, ſhe dying a little before he returned: So thoſe that inordinately ſeek any thing out of Gods way, may through the juſt judgement of God, either loſe the thing it ſelf; or elſe if they have it, they may have it with a great deal of ſmart and ſorrow to imbitter it to them: Set the fear of God alwayes before you: *By mercy and truth iniquity is purged, and by the fear of the Lord men depart from evil.* Prov. 16. 6.

Better

Plutarc. *de garrulitate.*

Better were it for us to be dumb, th
to lye, and with the Heathen to bi
off our tongues then to lye with them

CHAP. XIV.

Of the Boasting Tongue.

SECT. I.

Boasting defined: Six things men are apt to boast of.

LEt us now in the last place set down something of another sin of the Tongue, *sc. The sin of boasting.*

Definit. of Boasting *Gloriatio est alicujus sui boni magnitudinem agnoscere, de eo sibi placere, seque beatum putare, & insuper id ore aliis dep rædicare.* Flac. Illyr. Clav. *scrip.*

Boasting is a sin whereby men glory in themselves, or in any thing belonging to them, or that they do imagine doth appertain to them; thinking the more highly of themselves for it, and openly publishing it among others,

ers, when men rejoyce in their own boastings, *all such rejoycing is evil*, ith the Apostle. *Jam.* 4. 13. Man very prone to this sin: *The tongue is little member and boasteth great ings; Behold how great a matter a ttle fire kindleth.* Jam. 3. 5.

There is scarce any thing but corupt hearts are apt to boast of it: The Scripture sheweth us in divers particulars what things men are apt most to boast of.

1. Some boast in their parts, gifts, and endowments, numbring up their own vertues, that they may appear to be praise-worthy: boasting of their Knowledge, their Religion, *&c.* but of these things men ought not vainly to boast: If thou boastest of an imaginary excellency, thou art fantastical; if of a real, thou art sacrilegious; thou hast not wherewithall to glory in thy self, but in him who

Habes tu undè glorieris, & gaudeas, non in te quidem sed in eo qui te summa in re tantò majoribus præferre dignatus est, qua nil majus, nil melius tibi, tribui poterat in hac vita. Hæc verò religio,, quæ te Deo religat, Deum tibi, humilitatem pis mentibus inserit, insolentiam & arrogantiam extirpat. Petrach *de Remed. utr. fort.* Dial. 13.

hath

hath vouchsafed to prefer thee in these things before many others; and indeed a wise man the more wisdom he hath, the more he seeth his lack of true wisdom, he doth not boast of it, but earnestly desireth after it. A man that is truly Religious doth not boast of Religion: That is true Religion, which bindeth thee fast to God and God to thee, that soweth humility in the minds of men, and rooteth out insolence, and arrogance: many boast of the form of Religion, that are strangers to the power of godliness. 2 *Tim.* 3. 5.

2. Some there are that boast in their wealth and riches, that they are the highest and best men in the Parish: they think they are beloved of God, and that all is well with them, because they are wealthier then their neighbours: The *Psalmist* speaks of such as trust in themselves, and boast in the abundance of their riches. *Psal.* 49. 6. Many boast in their full purses and stately buildings, like *Nebuchadnez-*

zar,

zar, crying out, *Is not this great Babel that I have built for the house of the Kingdom, by the might of my power, and for the honour of my Majesty?* Dan. 4. 30. *Ephraim* boasteth that he was rich and had found out substance. *Hos.* 12. 8. A great vanity it is to boast of riches, when as he that heapeth up riches, knoweth not who shall gather them. *Psal.* 39. 6. Indeed they are things that are not, and therefore not to be boasted of. *Socrates* finding *Alcibiades* boasting much of his riches, Lands, Farms, and Houses, carryed him into a place of the City, where a Table was containing the circuit of the whole earth, and bade him there find out *Athens*, which being found, he bids him find out his Farms and fair Buildings; which things when *Alcibiades* told him, were nowhere to be found: Wherefore then, said *Socrates*, dost thou boast of those things which are not about any part of the earth?

3. Some boast of the greatness of

their power; and especially that they have power to do mischief to others: So doth *Doeg*. Therefore saith the spirit of God to him, *Why boastest thou thy self in mischief O mighty man? Thou lovest all devouring words, O thou deceitful Tongue!* Psal. 52. 1, 4. *Pilates* boasting speech to Christ was full of pride; *Knowest thou not that I have power to crucify thee, and p wer to release thee?* Joh. 19. 10. It was not *Cesar* that could give *Pilate* power over Christ: it was the supream King of Kings whose Vassal *Cesar* himself was, that gave him power thus to judge and condemn his own only begotten son as an evil-doer, for the accomplishment of his promise, and the salvation of his people; and the word ἐξουσία signifieth lawful authority: therefore *Judas* that betrayed him, and the High Priest that delivered him, had the greater sin. *Lamech*

Such as boast of their power to do mischief to the Saints, God will destroy them for ever; *he shall cast them away, and root them out from the Land of the Living.* Psal. 52. 5 *They shall be hurled away as a man hurleth a stone out of a sling.* Job 27. 21. This is threatned against *Babylon*: So much as she hath glorified her self, so much torment give her. *Rev.* 18. 7.

mech boasteth, *I have slain a man to my wounding, and a young man to my hurt: if Cain shall be avenged seven-fold, truly Lamech seventy and seven fold.* Gen. 4. 23, 24. he boasteth of his strength what he could do.

4. Some there are that boast of their merits by their works; but this is hateful to God: for as *Theophilact* speaketh, What can be more pernicious or abominable before God, then when men attribute their good deeds to themselves? what is this but to deny God and be his adversary? *frustra de radice gloriatur, qui nihil adfert nisi folia.* In vain doth he brag of the root that brings forth nothing but leaves; and to as little purpose is a mans boasting of good works, and merits, that brings forth nothing but vain flourishes.

Abominatio est apud Deum cum quis sibi, non Deo suae bona opera tribuit; quid hoc aliud quam negare Deum esse, et eum adversari? Theophil. in Luc

Tu vel si sapis, quod scis nescias. Terent. in Andria.

5. Sometime men boast of what they have not, and that they will do what lies not in their power. *Peter*

boasteth more then *John. Mat.* 26. 33. that though all men should be offended because of Christ, yet he would never be offended, and he cuts off an ear of one that comes to apprehend his Master; yet he that said less, performed more; although he was known to the high-Priest, he spake to her that kept the door, and brought in *Peter* who stood at the door without, *Joh.* 18. 16. We read of one of the Martyrs in Queen *Maries* dayes, that could not dispute yet would dye for Christ As some proud vaunting spirits boast of what they have not, and are not able to do; so some there are that boast what they will do at such and such a time: to such the Apostle gives a check, *Go to now ye that say, To day or to morrow we will go into such a City and continue there a year, and buy and sell, and get gain; for ye cannot tell what shall be to morrow.* Jam. 3. 13, 14. and *Solomon* saith:

Differt jactantia ab arrogantia in hoc quod arrogantia est in in corde tantum, jactantia verò in ore, & procedit ab arrogantia tanquam causatum a causa. Alex. Fabrit. destruct. vitior. part. 6. cap. 7.

Boast

Boast not thy self of to morrow, for thou knowest not what a day may bring forth. Prov. 27. 1. If we cannot promise to our selves the events of one day, then can we not be assured what shall be to morrow.

6. Some there are so impudent, as to glory in their shame, that boast of their sins. *Phil.* 3. 19. Such the Prophet speaks of *Isai.* 3. 9. *The shew of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not*; by how much the more vile they are above others, by so much they glory in sin above others, and by their proud and haughty looks as well as by their lofty tongues they shew their sins: How many are there that will cheat and cozen their neighbours, and when they have so done, boast how neatly they have lurched them: others will boast of their filthiness and of their drunkenness, how many they have made drunk, and laid under boord: it is a dreadful thing for a man to boast of

sin and wickedness; and upon such Gods hand falls heavy at last: Their thinking to sin, their affecting sin, yea their working of sin, God forbears, and seemeth to wink at all these; nay further! he lets their custom in sin alone, and strikes not, although they plead for sin; but when men declare their sins like *Sodom*, and boast of their wickedness, then they are come to the height of sin, and then God cuts them down.

SECT. 2.

Of the greatness of this sin of boasting, and how many sins meet together in this sin.

NOw that we may see the greatness of this sin, consider.

1. Boasting is plainly in Scripture forbidden by the Lord. 1 *Sam.* 2. 3. *Talk no more so exceeding proudly, let not arrogancy come out of your mouth; for the Lord is a God of knowledge and*

by

by him actions are weighed; the meaning is; Boast not what you will do, for God is a God of knowledge, and whatsoever you think of your selves, and of your power to do this or that, the Lord knoweth what shall come to pass.

It is no honour nor credit for a man to be a boaster: *Laus proprio sordet in ore*, praise in a mans own mouth is shame to himself; *for men to seek their own glory is no glory*. Prov. 25. 27. This was the vanity of the builders of *Babel*, to build themselves a City and a Tower, whose top might reach unto Heaven, that they might make themselves a name. *Gen.* 11. 4. to do any thing whereby to search for our own prayse, and then to trumpet out our own glory, is a dishonour to us.

It is a note of great weakness and folly; a boaster is not only a wicked man but a fool too; The boasting *Pharisee* said, well, *I am not as this Publican*, for he was much worse: such persons gape for the applause of every

Stultus estimat rebus mor. Horat.

vain fellow, and (like harlots) lay open themselves to every gull, and lend their ears to the report of fools; and the speech of a foolish flatterer, and fawning Sycophant more pleaseth them, then a wise reproof; so that a vain boaster is exceeding foolish.

4. Every man abhorreth a bragger and is ashamed of him, and loaths his company: and if a boaster suffers shame, reproach and misery, no man pityeth him; Who will commiserate a boasting beggar?

5. Boasting is a certain mark of a wicked man, of one that is given over to a reprobate mind; proud men and boasters are said *to be given over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness.* Rom. 1. 28, 29, 30. There are many sins that meet togegether in this one sin.

1. Pride; when men are proud of what they have, then their tongues are apt to crack of it: when the bagpipe is full of wind, dry and extended,

it giveth a ſound; ſo when men are full of the wind of pride, extended to all evil by obſtinacy, and dry for want of grace to ſupple them, then they boaſt and brag, and are full of their bravadoes, and would make the world believe that they are the only men, that they only ought to ſpeak, and who ſhould controul them? This kind of ſpeech carryeth the coat of pride and arrogancy: The tongue that ſpeaketh proud things, ſaith, *With our tongues will we prevail, our lips are our own, who is Lord over us?* Pſal. 12. 4. proud men and boaſters are put together. *Rom*, 1. 30.

3. It is a kind of lying to boaſt of what a man hath not, and ſheweth the vanity of ſuch a mans ſpirit: He in vaunting ſpeaks largely of what he hath, and what he can do, when as he forgets the rules of modeſty, and is the vain trumpeter of his own ſuppoſed excellencies, ſetting them forth in the largeſt characters, tranſgreſſing the bounds of ſobriety: It is a loud lye

Ne verbis quod ſis oſtentes, ſed rebus te oſtendere ſcires.

lye for men to ſpeak well of the[illegible] ſelves and do ill; thy deeds will ma[illegible] thee more famous then thy wo[illegible] can,

3. There is much of ſelf-love i[illegible] this ſin; the vaunting *Phariſee* wh[illegible] he boaſteth of his good deeds, [illegible] ſticks not to ſay, that he is not as o[illegible] ther men are; his boſom was full [illegible] ſelf-love; ſo it is with every boaſte[illegible] how green and lively are the roots o[illegible] ſelf-love, honour and eſtimation to be [illegible] found in his heart! how is he tickle[illegible] with vain glory, privily diſſembling [illegible] his hypocriſy! how doth he labour t[illegible] cover his defects, and would gladly [illegible] ſeem to be another manner of man [illegible] then in very deed he is!

Some are as vain boaſters as ever was *Thraſo* on the ſtage, *Goliah* in the Camp, and *Gorgias* in the Schools

4. This is a great demonſtration [illegible] that the heart is empty of what it [illegible] ſhould have, and of what it boaſteth to [illegible] have: An empty barrel giveth the [illegible] greater ſound. *He that boaſteth himſelf of a falſe gift, is like clouds and wind without rain.* Prov. 25. 14. And one obſerveth that the Apoſtle [illegible]

Jud

de alludeth to this Text, when he mpareth such men whose mouth aketh great swelling words, to uds without water, carryed about winds. *Jude ver.* 12, 16. Some ve a name of Christians upon them, d like *Simon Magus* give out that ey are some great ones, and would taken for some body, when they e nothing at all: thus Christ tells the hurch of *Laodicea*, sick of this di-ase: she said, *I am rich and encreased ith goods, and have need of nothing*: t saith he to her, *Thou knowest not at that thou art wretched, and mise-ble, poor, and blind, and naked.* Rev. 17.

5. This is a robbing God of his onour; when men search for their wn glory, they rob God of his glory, ho hath said, *My Glory will I not give another.* Dr. *Sibs* saith, that boast-g is Idolatry, because it sets the crea-ure in the place of God; that it is spi-ual adultery, causing a mans affec-ons to go a whoring after other things;

Dr. *Sibs* returning backslider.

things; that it is a spiritual drunkenness, such a man being drunk with self-conceitedness; that it causeth blindness, that he cannot see any thing but the creature: The boasting *Pharisee Luke*, 18. 11. puts up no petition for any thing he wanteth, nor giveth God thanks for any thing he hath, when he stood and prayed thus with himself, *God, I thank thee that I am not as other men are; extortioners, unjust, adulterers, or even as this Publican*; as if he had acquired all of himself, and came to the Temple to boast of it. This God warneth his people of, *Deu.* 8. 17. That when their Herds and Flocks multiply, and their Silver and Gold, and all they have be multiplyed, that their heart be not lifted up, and that they forget not the Lord their God who brought them forth out of the Land of *Egypt*, and did thus and thus for them: when evil men prosper, they arr apt to say, *Our high hand, and not the Lord hath done all this.* Deut. 28. 27. It seemeth that

Chur

hurch of *Corinth* was sick of this di-
ase; they were apt to be puft up for
e against another, and to boast of
eir gifts and parts; therefore saith
e Apostle; *Who maketh thee to differ
om another? and what hast thou that
ou didst not receive? Now if thou didst
eceive it, why dost thou glory as if thou
idst not receive it?* 1 Cor. 4. 7. This
ind of pride is, first, a vain imitation
f Gods Majesty; because such a one
scribeth what he hath to himself one-
y, as if it came not from the Lord.
econdly, as God hath *All* in himself,
o he doth act all to himself: So a vain
lorious man sacrificeth to his own
et, and burns incense to his own
drag. *Hab.* 1.16. He takes all the glo-
ry to himself, attributing nothing to
God; If ill weather come, he ascribes
it to the change of the Moon, or the
course of the time; if his Cattle dye,
he saith it cometh of negligence; if his
Land be not fruitful, it is laid to ill-
Husbandry: if sickness come, it is cau-
sed by distemper; on the contrary, If
he

he hath a healthy body and constitution, he ascribes it to his good dye it he encrease in riches, it is his good fortune or good Husbandry; if he overcome an enemy by Law, it is his friend in Court or his purse; if he overcome an enemy in Fight, it was his valour and manhood; if he got so much by a good bargain, it was his wit and cunning; thus he, and not God hath done all this. Thirdly, it is Gods prerogative, that his will is the rule of all righteousness; and a vain glorious man scorns to be at the will of any, yea of God himself. Thus you see how filthy a thing it is to brag above right; all evil comes of this sin of boasting, much of the devil is in it; whence one of the Ancients said, *Mater gehennæ est inanis gloria*, vain glory is the Mother of Hell.

Bernard.

SECT. 3.

Sect. 3.

of the cure of Boasting: Four Remedyes against it.

NOw I shall lay down the remedyes against this sin of vain boasting.

1. Labour after humblenes of mind: the more truth of Grace is in any man, the more humble he is; the great work of Grace is to make and keep the soul humble, and the soul is kept humble because it seeth its own vileness, and emptiness; and when a soul cometh to see its defects, it is a good means to keep it humble; and the more grace it hath received, the more it looks upon it self as engaged to the Lord; and the more the Lord giveth, the more he looketh for our returns: Grace teacheth us that Obligations are encreased with receipts; and to know how short we are of what we ought to be, and of what we shall be,

be, this will keep us from vain boasting: As *Adam* fell by ascending, so we must rise by descending; when we are lowest in our own eyes, we are highest in esteem with God; when we go farthest from God by a holy desperation, he is neerest to us by a gracious acceptation: The humble *Publican* would not boast of his good deeds and worth as the *Pharisee* did, nor come neer to God, that God might come neer to him; when we are lowly in our own eyes, sin will not stoop to us; and when we are lifted up with a presuming self-conceit, and are apt to boast of our own suppos'd or real excellencies, God will not come neer us.

Moluit ap propinquare ad Deum, ut Deus appropinquaret ad eum. Beda.

Object. But for a man to speak the truth (though of himself) is neither pride nor boasting.

Resp. I answer, with *Solomon*, If thou art praise-worthy, *Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.* Prov. 27. 2. for as one saith, God likes better of sin

with

with humbleness, then of innocence with pride and boasting, if it were possible.

2. *If any man glory let him glory in the Lord.* God hath so ordered it, that the whole matter of our salvation shall depend upon his free grace; he is in and thorough Christ all in all to us; that so we might not have any thing in our selves to boast of, but that all our glorying should be in the Lord. *Jerem. 9. 23. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth and knoweth me that I am the Lord; for God will have no flesh to glory in his presence:* Therefore *Christ is of God, made unto us wisedom, righteousness,*

If a man may boast of any thing, it may be of his natural parts, that they were born with him, or that he hath gotten them by Art or industry, and won them *proprio Marte*: But let no man be deceived; even nature it self in the last resolution is of grace. *Sanders.* in 1 *Cor* 12. 7. *Gratia nullo modo est gratia, nisi omni modo sit gratuita: vae universali justitiae nostrae & laudabili; hominum vitae si amota Dei misericordia, discutiatur.* August.

Qui gratiam Dei secundum merita hominum dari asserere audet, contra fidem catholicam praedicat. Ambros. *lib.* 2. *de vocat. Gentium.* cap. 8.

sancti-

sanctification, and redemption, that according as it is written, He that glorieth let him glory in the Lord. 1 Cor. 1. 29, 30, 31. Our Redemption is through the blood of Christ, and he is made ours by faith, and this faith is the gift of God, that so we might not have any thing in our selves to glory in, but all our glorying should be in the Lord: So the Apostle to the *Ephesians*, *Ye are saved by grace through faith, and that not of your selves; it is the gift of God, not of works, lest any man should boast.* Eph. 2. 8, 9. If the whole work of our salvation proceed from the grace of God, then our works have no hand in the matter; as *Rom.* 11. 5, where *Paul* tells us, God reserveth to himself *a remnant according to the election of grace*; then he adderh *ver.* 6. *if by grace, then is it no more of works; otherwise grace is no more grace; or if of works, then no more of grace, otherwise were work no more work*; where you see, grace and works cannot stand together in the business of

of our salvation; it is of grace not of works, lest any man should boast he hath of his own to save him.

3. Labour to have the true fear of God planted in your hearts: *Be not highminded, but fear*; Rom. 11. 20. The fear of God is set in opposition to highmindedness, which causeth foolish boasting; *The fear of the Lord is to depart from evil, pride, and arrogancy.* Prov. 8. 13. the fear of God will make thee afraid of assuming glory to thy self, when God hath no praise; pray to the Lord with *David* to keep thee from presumptuous sins, *Psal.* 19. 12. whereof this of boasting is one of the greatest.

4. Take frequent views of thy self in the glass of Gods law, what thou wast, what thou art, what thou maist be, if God should leave thee: consider what thou art to God, to Angels, to good men; then thou wilt have little cause to boast; consider what thou hast, and what thou wantest, and thou shalt surely find thou hast good cause

to be afraid, lest that thou hast be a very deceit, and a meer shadow of vertue, and thy righteousness even a false and counterfeit righteousness: oh then boast not of thy goodness; forget it, and God will remember it; be mindful frequently to confess thy sins, and be humbled for them, then God will forget them.

CHAP. XV.

Divers considerations to stir us up to the bridling and moderating of our Tongues.

SEeing then that men most easily of all things do offend in their lips and tongues, then which to keep from failing there is not hing more difficult; what need have we to be watchful over our mouths, and careful to keep the doors

doors of our lips, that we offend not with our tongues! It is a thing praiseworthy, in anger to keep our hands from fighting, in abundance of dainty meats to bridle our appetite from intemperance; in great prosperity to refrain from pride; but to offend with the tongue being so easy, and the way thereof so slippery, that not to offend in words is a vertue so rare, and a thing so seldom seen, as that the son of *Syrach* counteth it most marvelous, when he saith, *Who is he that faileth not in his tongue?* and St. *James* esteemeth it a great perfection; *If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.* Jam. 3. 2. And to shew what great things may be done by the well ordering of the tongue, the Apostle compareth it to a Bridle or Bit of an horse: like as the bit is but a small thing in comparison of the horse, yet it turneth about, and ruleth the strongest horse at the pleasure of the rider; so the Tongue

is but a small member in the body of man, yet being moderated with discretion, it bridleth the whole body. Now that we may the better be enabled to bridle and moderate our tongues, I shall propound these considerations.

Consid. 1. God in his word gives a great charge to his people that own him for their God, that they look carefully after their tongues: He that leaveth not the eye, the ear, the hand at liberty, he leaveth not the tongue at liberty: A man may not do with his tongue as he pleaseth. *Prov.* 4. 23, 24. *Solomon* adviseth, First, *keep thy heart with all diligence*, &c. then the tongue, *Put away from thee a froward mouth, and perverse lips put far from thee*; what is spoken there of a perverse tongue, is meant of all the sins of the tongue, that have been spoken of, and many more that might have been spoken to: And seeing God doth so strictly require that we should keep our tongues from evil, and our lips from speaking

guile

guile. *Psal.* 34. 13. It behoveth all those that would be counted Gods people to take special care of it: He that keepeth himself from other sins, and faileth herein, sheweth the vanity of his Religion.

Consid. 2. Let us consider wherefore God doth so often repeat his commands for the right ordering the tongue, and his prohibitions against the sins of the tongue. Surely he doth it for these ends. 1. That if men be careless at one time, they may be more careful at another; and if they pass over it in one place of Scripture, they may meet with it in another. 2. Because he knew how careless men were apt to be of their tongues, though they were the more careful in other things 3. He knew well the mischiefs of it, what hurt it would be; therefore he is so frequent in commending the duty, like the Master of the family, often giving in charge to his servants to take heed of fire, because he knoweth the danger of it if it break out. 4. Because

cause he knoweth what a matter it is to keep the tongue in good order: The Apostle sheweth, that though a small Bit will rule a great Horse, and a little rudder will rule a great Ship, yet the tongue is very hardly tamed; Therefore God doth so often provide a Remedy against it.

Consid. 3. We must when we least think of it, be called to account for all and every sin of the tongue: God will demand a reason why we did let our tongues loose at such a time, and such a time, in such and such discourses; and though mens Laws will not reach such sinners, yet Gods Laws will; and the Lord Jesus saith, that for every idle word that men shall speak, they shall give account at the last day, *Mat.* 12. 36. Alas! how much vain discourse proceedeth from men, that they take no notice of! but did men consider this, it would make them more carefull then they are; did they consider *they must give account of their evil-speaking to him that is ready to*

judge

judge the quick and the dead, 1 Pet. 4.5. God will enquire a reason why you slandered such a one at such a time; what answer will you give at that day? Consider how God dealt with *Aaron* and *Miriam* for speaking against *Moses*; they speak against him because of the *Ethiopian* woman whom he had married; that is the pretence. *Numb.* 12. 1. but the true reason of their grudge is expressed. *ver.* 2 *And they said, Hath the Lord indeed spoken by Moses only? hath he not spoken also by us? and the Lord heard it.* And God doth not only take notice of it, but also he reasoneth with them about it, how they durst do it: *Wherefore were ye not afraid to speak against my servant Moses?* ver. 7, 8. and not only so, but consider how God punisheth *Miriam*; First, she is smitten with leprosie, then she is put out of the camp of *Israel*: Men think it nothing to speak against their Minister; but God will bring such to account for it. Some do it because they will not suffer the word

word of reproof to come close upon their hearts, but put it off with railing: and others with *Aaron* and *Miriam* cry out, Hath not God given us the gifts of the spirit as well as to him? cannot we preach as well as he? This hath been the language of many men of late years among us: but God keeps an account of all the sinful words of such men. God by the Prophet *Jeremy* 1. 6. sheweth, that he did harken, but they did not speak that which they ought to do, and that he took notice of it: and *Malac.* 3. 17. there is a book of remembrance before the Lord; and as he remembreth the words of the wicked to punish them for it, so he remembreth the gracious words of his People to reward them for it; for they are written before him.

Consid. 4. As God will call them to account for their words; so according to their words he will judge them: *By thy words thou shalt be justified, and by thy words thou shalt be condemned,* saith

Saviour. *Mat.* 12. 37. God will ge men according as their words w either Holiness or wickedness: *Jude* sets down what God will do to men for their evil words: God ll execute judgement up- all, to convince all that ungodly among them, all their ungodly deeds, hich they have ungodly mmitted, and of all their d speeches, which un- odly sinners have spoken ainst him: this (if well con dered) would be a strong otive to persuade men to ke more heed of sinning this manner: *Solomon* saith, *A mans lly shall be satisfied with the fruit of is mouth, and with the encrease of his ips shall he be filled. Death and Life e in the power of the tongue, and they hat love it shall eat the fruit thereof.* Prov. 18. 20, 21. the scope of the ise man is to shew what influence he words of men have either to their

A man is condemned by his words: as though nothing did return into the condemnation of a man but his words; and indeed a mans worst sins be his words: The sin against the Holy-Ghost consisteth in words; the Holy-Ghost is more on the tongue then all the members else.
capel. de tentat. part. 3. cap. 5.

weal

weal or woe to eternity. *ver.* 20, th
ſhall eat of the fruit of their tongu
whether wholſom or poiſonous; a
ver. 21. Life or death, according
their words. He that ſuffereth h
tongue to run at random witho
bridling it, ſhall have the fruit of i
even everlaſting death: The tong
is either the beſt or worſt member
the body next the heart: and ſaith th
wiſe man, *Prov.* 13. 3. *He that op
eth wide his lips ſhall have deſtructio
but he that keepeth his mouth, keep
his life*: Men are careful of nothin
ſo much as of their life; then woul
you keep your lives? keep yo
tongues: it is not without great ca
the ſpirit of God hath ſet down the
things ſo plainly in Scripture: Th
tongue, as one noteth, is a Tree
life to them that uſe it well, a Tree
death to them that abuſe it: It is fit
compared to the Gates of a beſiege
City, whoſe ſafety or deſtructio
ſtandeth much in their careful or loo
cuſtody.

Anacharſis being askt what was worſt and beſt in a man, anſwered, the tongue, if it be not ruled, it is the worſt; if well ruled, the beſt.

Conſide

Consider how God dealeth with *Consid.* 5.
he dearest of his children when they
sinned with their tongues. How did
God deal with *Moses* though an holy
and good man, *and the meekest upon
the face of all the earth?* Numb. 12. 3.
yet when he is provoked by the peo-
ple, he doth not so order his tongue as
he ought to do. *Psal.* 106. 32, 33. *they
provoke his spirit, and he speaks unad-
visedly with his lips; so that it went ill
with Moses for their sakes*; the story
thereof you have *Numb.* 20. 3. the
people want water, and they chide
with *Moses*, saying, *Would God we had
died when our brethren died before the
Lord:* their discontent put that good
man into a rash and unadvised speech:
when God bade him take the rod and
speak to the Rock, he gathereth the
Congregation together, and saith un-
to them, *Hear now ye Rebels, must we
fetch water for you out of this Rock?*
ver. 9, 10. the speech is spoken a-
gainst the people, not against God, and
so not so great a sin as in impatience
and

and unbelief to contest with God for instead of his speaking to the Rock, he falls a chiding with them and smote the Rock twice with his Rod, that Rod of God that had budded, blossomed, and bare Almonds. One would think that *Moses* committed a greater sin. *Numb.* 11. 21, 22 distrusting God, when he said, *The people among whom I am, are six hundred thousand footmen, and thou hast said, I will give them flesh that they may eat a whole moneth: shall the flocks and the herds be slain to suffice them,* &c. yet all that God saith to it, is only this, *Is the Lords hand waxed short? Thou shalt see now whether my word shall come to pass to thee or not.* ver, 23. what less could have been said? but to the other sin of his at the waters of *Meribah*, he threatens a severe punishment: *And the Lord spake to Moses and Aaron, Because ye believe me not to sanctify me before the children of Israel, therefore ye shall not bring the congregation into the Land which I have given*

Bernard.

ve

Jerem.

Dyke Tract of the mischief of scandals.

ven them; the reason is conceived to be this: though the former sin were in its own nature greater, yet that is thought to be private between God and *Moses*, and so no scandal in it; but the latter was publique before all the people, and so a scandal in it; God not sanctified, but his name dishonoured: Now if God express so much severity against this good man for one unadvised speaking with his lips; how will he deal with those that live in such sins all their dayes? but though God punisheth his sin, he saveth his soul, when they that give way to this sin continually, shall perish for ever. God will not bear with sin in any of his best servants. *Job* had discovered some impatience in his speech, *Job* 3. and before *Job* shall be restored, he shall come and acknowledge, and confess his sin; *Once have I spoken, but I will not answer, yea twice, but I will proceed no further*; Job 40. 5; and *chap.* 42. 3. he confesseth, *he had utterered that he understood not, things too wonderful for him*,

him, which he knew not; Wherefore saith he, *I abhor my self, and repent in dust and ashes.* ver. 6.

Consid. 6. Consider there is much sin in an unbrideled tongue: *Solomon* saith, *In the multitude of words there wanteth not sin.* Prov. 10. 19. *but he that restraineth his lips, is wise.* In many words usually are many sins; so that the more liberty a man giveth his tongue, the more sin he committeth; and the more he refraineth his tongue, the more truth of Religion he sheweth: The wise man likewise tells us, that an unbrideled tongue is a snare to a man: *A fools mouth is his destruction, and his lips are the snare of his soul.* Prov. 18. 7. A sinner is snared not only with the works of his hands, but also with the words of his tongue: and when the Devil prevails with a man to draw him into these sins, he easily draweth him to the committing of other sins.

A Babler is a waster of words to no purpose: as the Stoick Philosophers falsely called St. *Paul* Σπερμολόγος. *qui liberis verba jundit at* H. Stephen. *in verb.* Σπείρω Such a one is like one that throws away good seed wastefully, and glorieth in it.

To

To take heed to our tongues is a note of true wisdom: *He that refraineth his lips is wise.* Prov. 10. 19. *A fool uttereth all his mind, but a wise man keepeth it in till afterwards.* Prov. 29. 11. *A fools voice is known by multitude of words.* Eccles. 5. 3. *The vertuous woman openeth her mouth in wisdom.* Prov. 31. 26. Every one would be counted wise: Look carefully then to the performance of this duty, and this will evidence thee to be wise. A man by natural wisdom may get much power over these sins, but much more by the wisdom that is from above. *He that hath knowledge, spareth his words.* Prov. 17. 27. It is an argument of wisdom to know what, when, and how to speak: *Solomon* was the wisest of men, and he gives many lessons for the well-ordering of the tongue; it is an argument of much wisdom to be well skilled in this duty. *Consid. 7.*

Melior est ind screta prudentia quam stulta loquacitas. Aul. Gell. lib. 1. cap. 15.

Consider how much mischief cometh to pass by reason of an unbrideled tongue, and that first unto others; as; *Consid. 8.*

1. When men go about with their tales one to another, speaking that which ought to be covered with the mantle of love; hereby they set one house after another one fire, till almost all the Town be in a flame. *An ungodly man diggeth up evil and in his lips there is a burning fire: a froward man soweth strife, and a whisperer separateth chief friends.* Prov. 16. 27, 28. such a one takes as much pains in his evil way, as another doth in digging in Mines and Quarries in the bowels of the earth: such a mans tongue is set on fire of hell, and it setteth others on a flame, even chiefest friends. *He that repeateth a matter, separateth very friends.* Prov. 17. 9. *A fools lips enter into contention, and his mouth calleth for stroaks.* Prov. 18. 6. contrary to the practice of him that desireth to make and keep peace; he will make the best of things, and not repeat matters from one to another: this the Lord hateth. *A false witness that soweth lies, and him that soweth discord*

discord among his brethren, they are an abomination to the Lord. Prov. 6. 19.

2. He doth others much mischief in wounding them in their credits, and in their estates: A man of an evil tongue is a Beast in the shape of a man; for his tongue is the tongue of a Serpent, under which lieth nothing but venom and poison: nay he is worse then a Serpent, for it cannot hurt unless it be present to see a man, or to bite him, or to strike him with his tail: but he which hath not the rule of his tongue hurteth men as well absent as present; neither Sea nor Land, nor any thing can hinder him, as One well noteth. *Ball de Gubern. linguæ.*

3 It hurts others, when those that are naught themselves give evil counsel to others, and are an occasion of making them as bad as themselves: So *Ahab*, who so bad as he? notoriously wicked, yet one worse then himself stirreth him up to more wickedness, and that was *Jezebel* his wife. 1 *Reg.* 21. 25. her tongue stirreth him

to do more evil then he hath in his heart. *Ahab* having a mind to *Naboths* Vineyard was troubled; *Jezebel* bids him be merry, and tells him she would give him the Vineyard of *Naboth*; so she writes Letters in *Ahabs* name, and sendeth them to the Elders and Nobles in the City dwelling with *Naboth*, commandeth them to proclaim a Fast, and set *Naboth* on high among the people, as if his wickedness were so great, that God were highly dishonoured by it; then must *Naboth* be falsely accused of blasphemy, and stoned to death. And as it bringeth much mischief to others, so it bringeth greater mischief upon themselves, both from God and men. Sometimes mens unruly tongues call for strokes upon themselves from God; *For the sin of their mouth, and the words of their lips, let them be even taken in their pride, and for cursing and lying which they speak, consume them in wrath, consume them that they may not be.* Psal. 59. 12, 13. Thus the Prophet by the spirit

ſpirit of God imprecateth a dreadful judgement upon them; *The froward tongue ſhall be cut out.* Prov. 10. 31. *yea God ſhall cauſe their own tongues to fall upon them*, that is the miſchief of their own tongues. *Pſal.* 64. 8. *A prating fool ſhall fall.* Prov. 10. 8. *his mouth calleth for ſtrokes from God and man.* Prov. 18. 6. A rod is for ſuch a fools back: ſometimes mens evil tongues bring miſery upon them from men. *Violence covereth the mouth of the wicked.* Prov. 10. 11. *David would cut off him that ſlandereth his neighbour, and expell out of his family him that worketh deceit and telleth lies.* Pſal. 101. 5, 7.

Moreover, let us conſider the excellency of a well-order'd tongue. *Prov.* 10. 11. it is compared to a Well of life, to a Spring of living water: *The mouth of a righteous man is a Well of life, a Spring that ſhall never be dryed up*; it is compared to refined ſilver; *The tongue of the juſt is as choice ſilver*, of great worth. *ver.* 20. He likewiſe *Conſid.* 9.

compareth the good and wisemans tongue to a Table richly furnished that feedeth many: *the lips of the righteous feed many*, ver. 21. when he that hath no wisdom to guide his tongue dies for want. *ver.* 20. He sets the righteous mans tongue against the wicked mans heart; that as the one is very excellently good like choyce silver, so the other is stark noughe, little worth, very refuse; and that because out of the heart proceedeth all evil; and he that hath nothing of grace in his heart, must needs have a very bad tongue. Again, he sets the lips of a wise man against the wicked mans heart *Prov.* 15. 7. *the lips of the wise disperse knowledge, but the heart of the foolish doth not so*: that is, A good mans lips are like a good seeds man, sowing good things for his own good, and for the good of others he hath to do withall; but where the heart is naught, no good can come from such a man. and *Prov.* 12. 18. *There is that speaketh like the piercings of a sword,*

but

but the tongue of the wise is health. the one is a cutting tongue, the other is a wholsom medicine; the profit of it reacheth to many others, but the refresh nent and comfort returneth into a mans bosom; *a wholsom tongue is a tree of life.* Prov. 15. 4. Trees (as One well noteth) bring forth fruit for others, not for themselves; but he that useth his tongue lawfully, shall reap the fruit which he beareth: Trees are often planted and dressed by one, when another enjoyeth the fruit: but he that governeth his tongue well, shall possess that fruit which none can take from him: Trees bring forth fruit once in the year; but the due use of the tongue is continually fruitful for the comfort of him that useth it: The fruit of Trees is one and the same; but the fruit of the tongue rightly exercised is divers, among which the special is eternal life.

Ball de gubern. linguæ.

CHAP. XVI.

Sheweth wherein the right ordering of the Tongue consisteth.

BEcause the work of the right ordering and government of our tongues notwithstanding the many specious shews of Religion that men make is very much neglected; therefore it is a lesson that is very needful for us to learn to bridle and keep our tongues in order: and as a bridle or bit in a horses mouth is to hold him to that pace the rider thinks fit, and to turn him about at his pleasure: so the directions that God gives in his word for the tongue, should be as a bridle to restrain our too much aptness to exorbitant expressions. *Theophrastus* the Philosopher said not amis

miss: it were better trusting to an untamed aud unbrideled horse, then to an bubrideled tonge: for the danger of the Horse by not medling with him may be prevented; but because we carry our unbrideled tongues alwayes about us, the peril and danger therof cannot be avoided.

Turnbul. exposit. in Jacob. 3.

Now the right ordering of the Tongue consisteth

1: In a care not to speak rashly, but that we consider what, and how, and when, and to whom to speak: he well considereth what he speaketh before he speaketh, who speaketh as he ought to speak. *Prov.* 15. 28. *The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things*: a wise man will well weigh his words before he speaketh; and *ver.* 2. *The tongue of the wise useth knowledge aright, but the mouth of fools pour out foolishness*, or belcheth out his folly: The good man makes use of his tongue

Diu considera quid loquendum sit, & adhuc tacens provide, ne quid dixisse pœniteat. Quicquid dicturus es, prius cum animo tuo reputa. Isoc. ad Demon.

tongue that he may not sin with his tongue, but useth his knowledge aright for the good of others, when the wicked is babling any thing that comes next to his lips: The tongue is placed neer under the brain and understanding part, as at the feet of her Schoolmaster, that it might not run before the wit; and the heart is counsellor to the tongue, that it might have a good guide above and beneath, to teach us to sift our words, to let them be *priùs ratione, quam prolatione, priùs ad limam, quam ad linguam.* *Jephtha* upon his rash vow brought sorrow upon himself. Rashness doth nothing well: *A man going in haste easily slideth.* Prov. 19. 2. Avoid rash speaking, lest with *Jephtha* thou say too late, *I have opened my mouth and cannot go back*: *Peter*'s rashness made him to curse and forswear himself.

Pet. Barker. *exposit in Prov.* 1. 3.

2. It consisteth in taking a due and fit time to speak in; *A word fitly spoken is like apples of Gold in pictures of Silver*, saith the wise man. *Prov.* or

a word

word upon the wheels: It is a *Metaphor* taken from a Potter that mouldeth his clay while it is upon the wheel, to what fashion he pleaseth: he doth wisely that speaketh seasonable words, that gives a reproof in season; and he also doth wisely, that heareth it, and makes good use of it: this is better esteemed in the eyes of God, then jewels of gold and silver in the eyes of men. Thus *Abigail* deals with *Nabal*, she takes the fittest time to speak unto him, not in his Wine, nor in a passion presently when she heareth of it, but when his wine is gone. 1 *Sam.* 25. 35. So *Nathan* dealeth with *David* 2 *Sam.* 12. 1. He by a parable gets within him, and makes him pass sentence upon himself, and then tells him, *Thou art the man. Solomon* tells us, *there is a time to keep silence and a time to speak. Eccles.* 3. 7. every thing is beautiful in his season; so is speech; so is silence. The Learned tell us, there are seven special seasons of speaking; as,

1. When we bring honour to God, and

and do good to our brethren.

2. When the truth and honour of God may be vindicated by us.

3. When the credit of a wronged brother may be repaired by us.

4. When by speaking the ignorant may receive direction or instruction from us.

5. When the weak may be supported and comforted by us.

6. When a doubting soul may receive establishment from us.

7. When we have an opportunity of giving due reproof and conviction to those that do evil. To these I shall add, that it's lawful and seasonable for Christians being falsely accus'd to use appeals, and make apologies for themselves in defence of their innocencie: So did *David*, when *Saul* had received many false informations against him, 1 *Sam.* 26. 18. The like doth St. *Paul* before *Felix*, *Festus*, King *Agrippa*, and all other Governours before whom he was accused, *Act.* 22,23,24, 25,26 *chapters.* Yea so doth Christ himself

himself being accused to cast out devils. *Luk.* 11. 17. and when he was called a *Samaritan*, &c. *Joh.* 8. 49. and after these examples some of the Antients have written whole Books of this Argument; as *Tertulian*, *Justin Martyr*, and others: and good reason there is hereof; for a good name is better then great riches. *Prov.* 22. 1. *Ruffinus* tells us, *that whosoever is silent being accused of Heresy, cannot be a good Christian*; he is cited by Bishop *Jewel* in his Apology for the Church of *England*. *Epaminondas* an Heathen, was so chary of his credit, that he was wont to say, *He cared not to be killed, so it might be recorded that he died without just cause.* Christians therefore have just warrant to answer in their own defence, when they be falsely accused, especially in the case of Religion, when the imputation doth not so much touch their Persons, as their Profession; in this case not to be resolute, is to be plainly dissolute: In *Athens*, every Citizen took a corporal

Ruffin. Eccles. histor.

Plutarch. in Epaminond.

ral oath to maintain their professi[on] and established Religion, in this sort *Pugnabo pro sacris, & solus, & cum aliis.* It is also necessary in some cases to make confession of our faith, *sc.* where the Glory of God may by that means be procured, our brethren edified, and scandal avoided. So doth *Paul*, *Act.* 22. St. *Peter* enjoyneth us alway to be ready to give an answer to every one that asketh us, and a reason of the hope that is in us, 1 *Pet.* 3. 15. Yea *Paul* tells us, that every one that will be saved, *with the mouth must make confession to salvation.* Rom. 10. 10. and *Bullinger* tells us, that faith in the heart breaking forth into confession with the mouth, is a note whereby the friends of Christ are distinguished from the followers of Antichrist: Yea Christ hath told us plainly, *that whosoever will not confess him on earth before men, he will not acknowledge them before his Father in Heaven:* This consisteth

Melanct. præfat. ad comment. in Roman.

¶ Note that the Articles of faith are subject to reason, but that every one may see we have reason to beleeve as we do.

Junilius. *de partib. 9. divinæ legis.* lib. 2. cap. *ult.*

uteth all *Peter*-like Professors, who are silent in time of persecution, and think that then its enough for them to think well, and mean well, and keep their faith to themselves; no, they must confess it to others; and if they do not, or dare not, it's an argument for the time, their tongues are not loosed by God, but tyed up by the Devil.

3. The right ordering of the tongue consisteth, when a man is careful that there is not too much loquacity in himself, that he doth not vainly bable upon all occasions. *Prov.* 10. 19. the wise man sheweth the folly of a man given to talk much: A wise man restraineth his lips; but where much talk is, there is much sin, unless there be much grace to govern the heart: *He that hath knowledge spareth his words.* Prov. 17. 27. The Preacher is clear in this point. *God is in Heaven, thou upon earth, therefore let thy words be few.* Eccl. 5. 3. Men must take heed of impertinent words, words of wind, that

The leaves of loquacity, spring from the root of small capacity.

that are empty and fruitless: The Hebrews call a vain word, a word of lips. *Prov.* 14. 23. *Surely the Serpent will bite without enchantment, and a babler is no better.* Eccles. 10. 11. A babler hurteth his friend, aideth his enemy, and undoeth himself: as members that are continually diseased, continually draw humours to them; so the tongue of a babler, being never without an inflammation, draweth poison to it self by continual babling, as One well noteth: What One saith of Heretical teachers, I may say of all vainablers, they are like Frogs, that in muddy Marshes and Fens are alwayes croaking, that bring irksomness to the ears, but yield no food to the minds of men. Our Saviour condemneth vain repetitions in prayer; for some think they shall be heard for their much speaking. *Mat.* 6. 7. Christ correcteth them not for the matter they prayed, but for the manner

Crook. Hypocr. chap. 3. August. de Conven. 10 Præcept. & 10 Plagar.

Abest in oratione multa locutio, sed non desit multa precatio. Hieron. *Non magna vocis extensio, sed magna cordis intentio deo grata.* Chemnit. Harmon. Evangel.

ter of their praying, that in their prayers they used vain repetitions, superfluous and superstitious multiplying of words, like the Heathen; for repetitions of the same petitions are not unlawful.

4. It consisteth in this, that we be careful not to be often found talking of the things that concern us not to talk of; This is set down to be the fault of women that go from house to house, that are tatlers and busybodyes, speaking things which they ought not. 1 *Tim.* 5. 13. and these are such, saith the Apostle, that learn to be idle, that wander from house to house, and talk of things that concern them not; but this is not the fault of women only, but the fault also of too many men among us; and such were among the *Thessalonians*; he bids them study to be quiet, that is, shew not your selves to be men and women of the tongue, 1 *Tim.* 4. 11 Let no man affect the honour to be a great talker, but love the honour to be at

rest, as the Greek words import, which is greater honour: sometime the Greek word ἡσυχάζειν signifieth, the Rest of the body, as the women rested on the Sabbath day before they went to the Sepulcher of Christ, to annoint the dead body of our Saviour, with the spices and ointments they had prepared; there is the same word in the Original, *Luk* 23. *ult.* but here the Apostle meaneth the rest of the Tongue, to rest from medling with things that belong not to them: If men will be discourfing, let it be of what may do themselves and others good.

φιλοτιμεῖσθαι ἡσυχάζειν.

ἡσύχασαν κατὰ τὴν ἐντολήν.

5. It consisteth in this, that our speech be not cross, nor froward, nor thwarting language: Many men have froward hearts, and they shew it by their froward words; speak to such men, and you shall have nothing but some froward answer again: *Put away from thee a froward mouth, and perverse lips put far from thee.* Prov. 4. 24. One observeth upon that place, how ill

God

God looketh upon such a tongue, comparing it to a lip drawn awry; as that seemeth ill in the eyes of men, so a froward tongue is much more unseemly in the eyes of God: therefore put this away from thee: This is one character of a naughty person; *A wicked man walks with a froward mouth.* Prov. 6. 12. The phrase is very emphatical; where ever he goes he carries it with him: Here is the difference between a good man, and a wicked man; though there be by nature such frowardness in the heart of a Holy man, yet Grace makes him strive against it, and he hath no Rest in himself, till he hath gotten the Mastery over it: In this case it is with a child of God, as with an horse that trots hard, yet by Art he is brought to pace easily; but because his trot is natural, he is apt to fall into it very often, but the rider with the bridle minding him of it again, recovereth him:

God made not the tongue of man of bone or of any other hard substance, but of tender flesh, because thy words should be tender, and sweet, not rough and sharp. *Stella*

him: So the bridle of Gods law and his Grace recovereth a child of God out of frowardness, though it be natural to him.

Now the evil of this sin of frowardness in words appeareth. 1. In that men hereby shew their passion, their choler and boiling anger; by froward words they shew the frowardness that is in their heart. *Prov. 6. 18.* 2. It doth provoke others the more to anger, it may do them much hurt as well as our selves; *an angry man stirreth up strife, and a furious man aboundeth with transgression.* Prov. 19. 22. It doth but stir up strife, and cause their sins with ours the more to abound; as the coal maketh burning coals, and wood a fire, so the contentious man is apt to kindle strife; anger are as fire, and words are as fuel to the fire. *Prov. 26. 21.* 3. Froward words are not the way to calm and quiet mens spirits, but calm words serve for that end: *A soft answer turneth away wrath, but grievous words*

stir

stir up anger. Prov.15.1. *A soft tongue breaketh the bone.* Prov. 25. 15. 4. A froward man is not to be dealt with nor spoken to; to instruct the froward, is to set goads to one that is mad already, or to pour oyle into a Chimney; froward men are like a piece of rotten wood, scarce touched but they fall in pieces: Many Salamandry spirits there are whom nothing will content but meer frowardness and discontent. 5. *The froward are an abomination to the Lord.* Prov. 11. 20. and God will cut off all froward tongues; *the perverseness of transgressors shall destroy them.* Prov. 11. 3. Therefore let every one repent of his wrathful ire, and espy every wrinkle in his brow; labour to bridle this sin, for it is stronger then a horse; for an horse may more easily be ruled then this humour.

Perversum corripere est stimulare insanum, & oleum camino adhibere. Petr. Raven.

6. The right ordering of the tongue consisteth in this; *sc.* that we give not our tongues liberty to speak evil of what we know not, nor understand

ſtand not; nor of thoſe men we are not well acquainted with. Conſider what St. *Peter* and *Jude* ſpeak of this. 2 *Pet.* 2. 12. *Jude ver.* 10. Theſe as natural brute beaſts made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not; and here let us conſider. 1. In ſpeaking evil of what we underſtand not, we ſhew our folly, and it is to our ſhame. *He that anſwereth a matter before he heareth it, it is folly and ſhame to him.* Prov. 18. 13. Many men will be ready to anſwer a matter that is before them before they underſtand it, or it be half ſpoken to them, that they may be counted men of great wit and parts; but this ſheweth their folly. 2. In ſpeaking evil of what we know not, we may be guilty of as great a ſin as thoſe that put the Lord Jeſus to death, who preferred a murderer before him, condemning the holy and ſpotleſs Lamb of God, and juſtifying and acquitting one that was notoriouſly wicked; we may call evil good, and good evil,

and

and so come under the woe denounced against such persons. *Isai.* 5. Consider 3. What the Apostle *Peter* compareth such men to; he saith, they are more like to brute beasts, then reasonable men. 2 *Pet.* 2. 12. God gives us reason that hereby we should govern our selves, and this we must shew in the well-governing of our tongues. 4. These men shall perish in their own sin, and corruption; such men are in the high way to destruction.

7. It consisteth in speaking to others as we ought; when others shew their passion or malice against you in giving you provoking language, then it becomes you to shew the truth of your Religion, by your not retorting again: if one cast dirt in thy face, do not thou cast dirt in his face: Some will say this is hard to flesh and blood; but though flesh and blood cannot bear it, yet grace can: When *Shimei* raileth at *David*, though the Commanders with the King give him the same

same language again, yet *David* doth not so. 2 *Sam.* 16. 10, his heart was not in the same temper with theirs, he had another manner of spirit then they had, Now that we may take heed of this sin whensoever we are tempted to it, or have any occasion thereunto, let us consider these motives to perswade us to the contrary duty.

1. This sin God hath plainly forbidden in his word: *Render not railing for railing, nor evil for evil.* 1 Pet. 3. 9. Therefore those that speak so slightingly of us, do break the command of God. 2. If we do so, we shall hereby shew we are overcome with evil, whereas we must overcome evil with good. 3. In so doing we shall shew our selves but like unto them that revile us; they shew themselves unlike to Christians; and if we do so, we shall shew our selves as bad as they are. *Prov.* 26. 4. the wisemans counsel

Nothing more pleaseth now adayes, then that which the *Frenchmen* call *l'escriture picquante*, Satyrical Invectives, both in Pulpits and Pamphlets.

counſel is, *Anſwer not a fool according to his folly leſt thou alſo be like him*; in the next verſe he ſeemeth to croſs this command; but if it be well conſidered, it is meant only that ſo he may ſee his folly in that ſame thing wherein he ſpake fooliſhly. 4. By doing as they do, we may loſe the fruit that God would have us get by the reproaches that are caſt upon us by our enemies. In theſe reſpects conſider.

1. Where truth of grace is in the heart, it will make a man reflect upon himſelf, to ſee whether he deſerveth that charge that ſuch men charge him withal or not, that if it be ſo, he may be humbled for it before the Lord, and beg pardon; and if it be not ſo, then he may ſit down and bleſs God that it is not ſo, that he is not ſo bad as ſuch a one would make him. As *Auguſtine* is liberal in diſcovering his own defects, ſo he toucheth upon his Mothers *; he ſaith *Surrepſerat*

* *Itaque ad illud modicum quotidiana modica addendo (quoniam qui modica ſpernit, paulatim decidit) in eam conſuetudinem lapſa erat, ut propè jam plenos mero calículos haurirat.* Aug. lib. 9 confeſſ. 8.

rat ei vinolentia, a too much love of wine did steal upon her. This came to pass, saith he, by sipping a little wine now and then, when being a young Girle and waiting at the Table, she used to fill wine to her Father and Mother; she did it not, saith he, out of any drunken humour, but meer youthful wantonness; but yet she did it, and by frequent doing it, she had gotten such a love it, that she could afterward with greedinesse drink up, and draw dry whole cups of wine; and this ill custom would have brought her to greater indecencyes that way, had not God by stirring up a servant of her Fathers to reproach her, and call her *Meribibulam* a wine-bibber, cured her in time of that infirmity, which *Austin* therefore calleth *Medicinale ferrum*, a curing weapon; this reproaching of her by the Maid-servant, was the means through Gods blessing to cure her of this Malady.

2. Where there is grace in the heart it will teach a man to consider whether

whether God may not suffer such a one so to open his mouth against him, as that his graces may be tryed thereby, that our faith, patience, meekness, humility, may be the more apparent: Thus *David* in patience and meekness considereth Gods end in *Shimeis* railing upon him, and lets him alone.

3. Consider the example of our Saviour Christ himself; his practice was, not to render evil for evil; but when he was unjustly accused, he did as was prophecyed of him, *not open his mouth again*, Isai. 53. 7. It is twice repeated of him, and this the Apostle sets down also; *Who when he was reviled, reviled not again, and when he suffered, he threatned not, but committed himself to him that judgeth righteously.* 1 Pet. 2. 23. Christ reviled not again, partly because reviling is a sin, and partly because he suffered as our surety, though he had deserved no such shame as we had: therefore he holds his peace not only from reviling

viling, but many times from just apology, confessing our guiltiness by his silence, as One well noteth; if we would be accounted members of Christ, let us walk as Christ walked.

4. Consider the example of *Michael* the Arch-Angel, when he disputed with the Devil about the body of *Moses*, *Jude ver. 9.* he contended with him, yet durst not bring any railing accusation against him, but said only, *The Lord rebuke thee*: *Michael* had to do with the worst of creatures, and in the best cause by the appointment of God; yet he raileth not at him, but commits his cause to God: If he in the cause of God durst not do it; shall any Christian dare to do it in his own cause? no, the Scripture teacheth us, 1. Silently to bear what reproaches are cast upon us: So doth *Moses*, when *Aaron* and *Miriam* chide with him, *Numb. 12. 3.* he held his peace; he saw their passion, and knew if he should break out into passion also, he should sin against God, as they did

did against him: So *David*, *I was dumb with silence*, saith he, *I held my peace*. Psal. 39. 2. when it may be he was reproached by them for so doing.

5. Grace will teach a man in such a case, instead of answering them in the like language, to go to God and spread our case before him; this doth *Job*, *chap.* 16. 20. *My friends scorn me, but mine eyes pour out tears to God*: So *Nehemiah*, while the enemyes scoff, he prayeth, *Hear O our God, for we are despised. Nehem.* 4. 4. therefore spread thy case before the Lord, and intreat him to plead for thee, and to cleer thine innocency, and make them to see their sin, and humble them for it, and fit them for receiving pardon at his hands: hereby we shall shew our selves to be true Christians, and such whose Religion is not vain.

CHAP. XVII.

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CHAP. XVII.

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Rules laid down for the better ordering the Tongue.

Rule 1. LEt us now look to it, that our speech be not only not sinful, but that it be good; he that forbids lying, requireth truth to be spoken: *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgement; the law of God is in his heart, none of his steps shall slide*, Psal. 37. 30, 31. Where the law God is in the heart, and the love of it in the soul, it will be known by Gracious speeches: The wise man gives this as a mark of one truly good, *The lips of the wise disperse knowledge, but the heart of the foolish doth not so.* Prov. 15. 7. The *Metaphor* is taken from seeds-men that scatter and disperse their

their seed, that so it may come up and bring forth fruit: so a wiseman soweth instruction that it may do good: the heart of the foolish is opposite to it, to shew that it is the Forge of all evil whatsoever; therefore there is no good in the mouth of such a man: When St. *Paul* forbids corrupt communication to proceed out of our mouths, he enjoyneth that what we speak be good to the use of edifying, that it may Minister grace unto the hearers, *Eph.* 4. 29. that thereby we may do good not only to our selves, but also to others: and *Colos.* 4. 5, 6. he requireth us to walk in wisdom to them that are without, and to let our speech be alwayes with grace, seasoned or poudered with salt; so to carry our selves in our speeches to others, that we may win them to Holiness; this is to walk wisely to them that are without; for if the tongues of those that profess Religion are as loose and bad as others, this will make them take offence at our profession; let us

then

then shew our selves to be of another spirit; and if we would rule our tongues aright, according to Gods word, let our speeches be such as are for the matter good, and suitable to the will and mind of God revealed in his word; this is the ground why the mouth of the righteous speaketh wisdom, because the law of God is in his heart; and he brideleth himself in whatsover is forbidden in the word of God.

Rule 2. The matter that we speak must be to the edifying of our selves and others; there is an edifying in sin, and so men make on another more like the devil; but it is not this that is meant, but an edifying one another in grace in our most holy faith, and in the wayes of God: We must please our neighbour for his good to edification. *Rom.* 15. 2. as in direction, counsel, exhortation to that which is good: Let us consider one another to provoke to love and to good works. *Heb.* 10. 24. not forsaking the assembling of our selves

selves together, *&c.* but exhorting one another. Consider what was spoken of the dayes of the Gospel, *Zech.* 8. 21. *The Inhabitants of one City shall go to another, saying, Let us go speedily to pray before the Lord & to seek the* Lord *of hosts; I will go also.* Here is not one inviting another to a Stage-play, to a Stewes, to the Ale-bench, but to the congregation of the Lords people, to the house of God; and this doth every man by his own example; for saith he, *I will go also.* Now if we live in such times where Religion is spoken against, & men think it vain to serve the Lord, yet then should we be careful of giving men counsel, and exhorting men to these dutyes. *Malach.* 3. 13. We may observe that those that are apt to let loose their tongues to speak against God, yet are loth to be known to be such, or to be accounted so; when God laies it to their charge, *your words have been stout against me, yet they say, what have we spoken so much against thee?* they are no such men,

not so ill-bred as to speak against God; but in such a time as this, you may see what were the words of those that feared the Lord; when others take all occasions to speak against him, these men take all opportunities to speak for God and his wayes; while others desire to have others as bad as themselves, these speak often one to another, labouring to bring souls home to God; *and these shall be mine*, saith the Lord, *in the day when I make up my Jewels.* ver. 17.

Rule. 3. We must be ready to declare to our friends and neighbours, our experiences of the sweetness, comfort and benefit we have had in the wayes of God: Thus do Gods people; *Philip* when he had found Christ, he findeth *Nathaniel*, and tells him of the *Messiah*; and the woman of *Samaria* when she had some small hints of Christ, she runs into the City, and calleth for the men of the City. *Joh* 4. So *Peter* being converted from his sin of denying his Master, he must strengthen

strengthen his brethren, that is, he must shew how willing the Lord Christ is to receive those repenting sinners that do return unto him; and St. *Paul* had comforts for this very end, that he might comfort others that were in trouble, wherewith he himself was comforted of God. 2 *Cor.* 1. 4. So *David. Psal.* 66. 16. *Come and hear all ye that fear God, and I will declare what he hath done for my soul.*

Let your words be weighty and serious, not vain, frothy, and empty words. *Paul* spake wisdom among such as were perfect, yet not the wisdom of this world; it was the words of wisdom, not the wisdom of words. 1 *Cor.* 2. 7. The mouth of the wise bringeth forth wisdom, *the heart of the wise teacheth his mouth, and adeth learning to his lips.* Prov. 16. 23. As he seeth what meat goeth into his mouth before he eateth it, so he ponderetb

Rule 4.

The Apostles were enriched with the gift of Tongues in the day of *Pentecost*, not only for variety of languages, but for elegancy of speech, by which they were enabled ἀποφθέγματα to speak Apothegms, *Act.* 2. 4. which comprehend much in a little: they spake as the spirit gave them utterance.

the matter of his words before he speaketh: Now let us see how short the most of those that would be accounted Christians do come of this duty; the abundance of idle discourse that cometh from them, and nothing that is good to the doing good, either to their own souls, or to the souls of others, plainly sheweth: Let them consider what God requireth from Parents, and Masters of Families. *Deut. 6. 6, 7. And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, when thou lyest down, and when thou risest up:* If the words of God were more in mens hearts, then would they shew themselves more in mens tongues; their words would be more gracious and tend more to do good then they do; therefore God commandeth that his words be laid up in our hearts; that which we have learnt out of Gods

word

word we should often speak of, that so it may do good to our selves and others; and if you talk more of God and his word, and labour not after the advancement of Religion more in your familyes, and take no more care of your children and servants to instruct them for the good of their souls, your case will be so much the more sad after all these warnings. Alas! many men take no more care of their children and servants then of their beasts, putting no difference between them and brute creatures: Oh let us not live as beasts only minding our bodies; we take care that our beasts have Meat and Water, Straw and Provender; and if we have no care of the sou's of our children,, we take no more care of them then we do of our beasts: God requireth this duty should always be done by us; not one day should pass without some savory discourse of Heaven, among those with whom you have most to do: Me not the same Countrey meeting in

a strange Land, are glad to sit and talk of their Countrey; and shall Christians be ashamed or loth to talk of their Countrey? if Heaven be our Countrey, let us shew it by our discoursing of it: Our Saviour when he was upon earth took all occasions to do good to the souls of men and women before his death; when the woman of *Samaria* cometh to *Jacob's* Well for water, he teacheth her, that living water was to be had in Himself; and when others come to him for bread, he sheweth them that He is the bread of Life; and after his passion, he spake unto those to whom he shewed himself alive, of the things appertaining to the Kingdom of God. *Act.* 1. 3.

CHAP.

CHAP. XVIII.

Setteth down Means and Helps for the government of the Tongue.

Now come in the last place to the Means and Helps by which we may (through the blessing of God) be enabled to order our tongues so, as that we may evidence both to our selves and others, that our Religion is not vain, but in reality and truth.

Let us in the first place labour to have our hearts possessed with the fear of God, so that it may be very active in our souls; this will be an excellent means to keep the tongue within its compass; the more of the fear of God is in the heart, the better will the tongue be kept in order: He *Help.1.*

that hath a a disorderly and unbrideled tongue, sheweth his heart is void of the fear of God: We see the fear of mens Laws doth curb mens tongues many times; but did men labour more after the fear of God, it would be a special means to help them against this sin; it is the want of this that makes men make no bones of swearing, cursing, lying, and slandering, and speaking all manner of evil.

Help, 2. Let us hide the word of God in our hearts; this will be an excellent means to keep our thoughts in compass: *David* purposed with himself that his mouth should not transgress. *Psal.* 17. 3. and by what means he hopeth to bring this to good effect he sheweth. *ver.* 4. *Concerning the works of men by the word of thy lips, I have kept me from the paths of the destroyer.* If men take Gods Covenant in their mouths, and declare his Statutes, and hide not the word in their hearts, they will give their mouth to evil, and their tongues will frame deceit. *Psal.* 50. 16, 18, 19.

18. 19. What have men to do to take Gods Covenant in their mouths, and declare his Statutes, when they hate instruction, and cast his words behind them, and give their mouth to evil? were this Text seriously considered, there would not be so much sin in the tongues of many that would be accounted professors of Religion.

Let us seriously and often consider that God takes special notice of every word in our tongues. *Psal.* 139. 4. *There is not a word in my Tongue, but lo, O Lord thou knowest it altogether*: When men forget this, that God knoweth all they speak, whether truth or falshood, then no wonder their tongues are unbridelec: Whence cometh it to pass that men whet their tongues like a sword, and bend their bowes to shoot their Arrowes, even bitter words, that they may shoot in secret at the perfect, and shoot at him privily,

Help. 3.

Quisquis cupit frenare linguam, assiduè Dei præsentiam cogitet. Tanto quis cautius loquetur, quanto sibi altius impresserit hoc unum: Auditris; Angeli audiunt, Deus audit, & tuorum dictorum rationem poscet suo tempore. Drexel. de. vit. ling. medicam.

vily, and fear not, and encourage themselves in an evil matter, and commune of laying of snares privily! *Psal.* 64. 3 4. there is the ground of it. *ver.* 5. they say Who shall see them? they speak it among their close companions, and in a sly way, that none may charge them with it: but though they think that none heareth or taketh notice of it, yet God will make them know that he heareth it, and will make them to answer for it. *ver.* 7. But God shall shoot at them with an Arrow, suddenly shall they be wounded; they smite his people suddenly with their tongues, and God wil smite them suddenly with an Arrow that shall wound them to the heart: God layes this to their charge. *Psal.* 50. 19, 20. and though he doth not by and by make them smart for it, yet sooner or later he will set their sins in order before their faces, *ver.* 21. and *Mal.* 3. 13. we read of some whose words had been stout against God, that had said, it was vain to serve God, and unprofitable

profitable to have kept his Ordinances, and to have walkt mournfully before the Lord of hosts, calling the proud happy, *&c. ver.* 14, 15. but God took notice of their words: and as a Book of remembrance is written of all the gracious words of all his own people; so there is a book of remembrance kept of all the evil words that wicked men speak against God and his people: There is no swearing, cursing, lying, scorning, jeering word, but it is set down before the Lord: *Mat.* 12. 35. Yea every idle word that men shall speak, they shall give account thereof in the day of judgement: yea God will reason the case with such men (as he did with *Aaron* and *Miriam* about their speaking against *Moses*) Wherefore then were ye not afraid, how durst you go on in so many evil and idle words, as you have done? Numb. 12. 8.

Another help will be to consider the example of our Lord Jesus Christ: every one would be accounted a Christian, *Help* 4.

Christian, and to be in Christ: *Now he that saith, He abideth in him, ought so walk even as he walked.* 1 Joh. 2. 6 and St. *Peter* tells us how he carryed himself, 1 *Pet.* 2. 22, 23. *He did no sin, neither was guile found in his mouth: and when he was reviled, he reviled not again; when he suffered, he threatned not but committed himself to him that judgeth righteously.* In this example of Christ, these four things will be useful to us. 1. *There was no guile found in his mouth*; then what an unseemly thing is it there should so much guile be found in those that would be accounted his members? 2. *When he was reviled, he reviled not again*; he returned not bitter words to them that gave such to him, but either is silent, or if he doth reason the case with them, it is with meekness, as *Joh*, 18. 21, 23. when the High Priest asked him of his Doctrine, he bid him aske them which heard him, what he had said unto them; and when one of the Officers that stood by struck him for an-

swering

wering the High-Priest so; *Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?* he reasons the case with them without bitter words, or the least appearance of evil. 3. When he suffered by them, he was so far from threatning, that he prayed for his persecutors; and by vertue of this his prayer, those that did belong to the election of grace were afterward converted, and some even of the Priests themselves became obedient to the faith. 4. He committed his cause to him that judgeth righteously: Did we more study his example, we should not fall into sin as we do: what was it that we meet withal, that he suffered not? it may be we suffer sometime from those that are beneath us in the world: did not the Lord Christ suffer from those that were infinitely below him? yet he submitted himself unto them, though when they came to take him, his breath cast them down to the ground.

But

Obj. 1. But some may say, We suffer without cause from those we have shewed much love unto, and from whose hands we have deserved better.

Sol. Now in answer to this, consider; 1. That you a have great cause to bless God that it is so, *viz.* that no just cause is given by thee for others to speak evil of thee. 2. Consider, Was it not so with our Lord Jesus Christ? They hated him without cause; yea they hated him for the good he did; yet he paid them not in their own coyn again.

Rule 1.

Obj. 2. Another is apt to say, I see such foul miscarriages by such and such, and hear of such ill words they have spoken against me, that it makes my flesh and blood to stirre within me.

Sol. Oh take heed it do not make your corruption stirre within you: could there be a more odious thing, then for Jesus Christ to be stript naked and whipt, and called *Beelzebub*, *a wine-bibber*? &c. Now the servant is not above his Master: Though he was pleased

pleased to come for the good of sinners, and with more meekness then *John Baptist*, yet they reproach him, and *John* also: Thus it was with Jesus Christ himself; and if we did more frequently consider his example, it would prove effectual to preserve us from these sins of the tongue, and from many other sins; then should we learn to pray for our implacable enemies, and to leave them to the judgement of the great day; and it would be a means to keep us from sinning with our words, so that our words should be alwayes very good; for so it was with him: Now how much difference is there betwixt his example and our carriage, though he gave us this example for our pattern!

Take heed there be no unruly or sinful lust harbouring in thy heart; for where any such is, it will cause an unruly and unbrideled tongue: Covetousness being lodg'd in the hearts of the *Pharises*, and they hearing Christ speak against the unrighteous *Mammon*, *Hosp. 5.*

mon, therefore they deride him, *Luk.* 16.14 they laugh to hear such a poor man as he to speak how hard a matter it is for a rich man to enter into the Kingdom of God: Where the heart is full of enmity against God and Godliness, there will be nothing but enmity in the tongue; for how can men of evil hearts speak that which is good! if corruption be harboured in the heart, it will easily manifest it self in the tongue; how easily is such a man drawn to speak loosely and vainly in corrupt communication! therefore those that would keep their tongues in order, must first look unto their hearts. *Solomon* first exhorteth, *Keep thy heart with or above all keeping*; and then saith he, *put perverse lips far from thee.* Prov. 4. 23, 24. if the heart be viperous, the lips will be perverse.

Help. 6. He that will keep his tongue in order, must see that he bridleth his passion; the more passion boileth, the more work will the tongue have: The Apostle *Paul* adviseth the *Ephesians*, to

to put away all evil-speaking from them; and first, saith he, *Let all bitterness, and wrath, and anger, and clamour be put away.* Eph. 4. 31. He mentioneth all the degrees of passion. 1. *Bitterness*, the rise of the rest; it is it is a smothered displeasure of that which a man hides in his Breast, which makes a man a burthen to himself and others till it be digested; it is a fret that rankleth inwardly, and is fuller of discontent then revenge, as One well noteth. Then saith the Apostle, *Let* [wrath] *be put away*, that is, either fierceness or suddenness of anger: then [*Anger*] that is, when it resteth in the heart, and cometh as it were to some head: Then [*Clamour*] when others a far off are witnesses of our passion; disordered words usually go with disordered passions: When *Lamech* was angry, he presently breath's loud menaces to kill and slay. *Gen.* 4. 23, 24. So *Stephen*'s enemies being enraged, cryed aloud, and ran upon him. *Act.* 7. Then lastly, followeth evil-

P. Baius. exposit. in *Eph.* 4. 31.

evil speaking or blasphemy, which must be put aside: All these tend to the hurt of our neighbour: It is a hard matter to be angry and not to sin:

IRREGULAR PAGINATION

though his wife had been a whore and *Jonathan* a Bastard to *David*'s father, 1 *Sam.* 20. 30. Other affections carry one power of the soul out of the way, but passion over-turneth all, as a Learned man well noteth. Our Saviour tells us, that this hasty passionateness is a degree of murder, and sets down three degrees of the breach of the sixth commandement, which the *Jews* thought not of, as 1. Rash or causeless anger. Whosoever is angry with his brother without a cause, shall be in danger of the judgement. 2. He that shal proceed further, and say

Capel. *de Tentat.* part. 3.

to

to his Brother, *Racha*, that is, Block-head, empty-pate, *&c.* in contempt of his weakness, he shall be in danger of the Council. But 3. whosoever shall say, Thou fool, sheweth his tongue to be set on fire with hell, and he shall be in danger of hell fire. 2. Take heed that anger lodge not in your breast; see that anger rise not; but if it doth arise, yet let it not lodge in your heart. *Jacob* was angry, and chid with *Laban*, but he was friends presently after. *Gen.* 31. 35. *Let not the Sun go down upon your wrath, neither give place to the devil.* Eph. 4. 26, 27. The longer anger lodgeth in the soul, the more way you give unto Satan: *anger lodgeth in the bosom of fools.* Eccl. 7. 9. To lodge anger in our breast, is the way to turn anger into hatred; take heed when just anger cometh into thy heart, unjust wrath come not into thy heart together with it. 3. When passion is stirred, that you speak not suddenly without deliberation; a little pausing may be a means

evil speaking or blasphemy, which must be put aside: All these tend to the hurt of our neighbour: It is a hard matter to be angry and not to sin: Now therefore. 1. Watch over your passion so that it arise not on a suddain, that you be not over-hasty to be angry and guilty of rash anger: Suddain and violent passions make men rage and be like mad men: Thus *Saul* in a suddain passion raged at *Jonathan*, as though his wife had been a whore and *Jonathan* a Bastard to *David*'s father. 1 *Sam.* 20. 30. Other affections carry one power of the soul out of the way, but passion over-turneth all, as a Learned man well noteth. Our Saviour tells us, that this hasty passionatenessis a degree of murder, and sets down three degrees of the breach of the sixth commandement, which the *Jews* thought not of, as 1. Rash or causeless anger. Whosoever is angry with his brother without a cause, shall be in danger of the judgement. 2. He that shal proceed further, and say

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to prevent a world of mischief: He that hath no mastery over his passion, is like a City broken down, and without walls, that lieth open to all mischief.

Help 7. Let us consider that nothing befalls us, but what cometh to pass by the providence of God, or as God ordereth it: This will much conduce to keep our hearts and tongues in good order. *David* resolveth, *Psal.* 39. 1. to take heed that he offend not with his tongue, that he would keep his mouth as with a bridle, while the wicked were before him; the reason is expressed *ver.* 9. *I was dumb*, saith he, *I opened not my mouth, because thou didst it.*

Help 8. Often call your selves to account, and bethink your selves what you have spoken; this will be a special means to help you in the government of your tongues: When a mans purse hath often paid for swearing, he will be ready to think of it, and then it will make him to beware of it, lest it

cost

coſt him dear again: Now if this will do it, then how much more if a mans conſcience did laſh him for it! and moſt of all, if we did in a holy manner call our ſelves to an account for it. God layes down this as a great cauſe of the *Jews* ruſhing into ſin, as the horſe that ruſheth into the battle; and why? no man ſpake aright, becauſe they did not call themſelves to account for it. No man repented of his wickedneſs, ſaying, *What have I done?* Jerem. 8.6.

Help 9.

Set a watch diligently over your hearts, thoughts, and words, keep an holy ſentinel upon your tongues, that no word may paſs you, but you may know what it is you not only think, but alſo what, when, and how you ſpeak. The tongue is a very moveable member which is turned up and down with little labour and difficulty, without much wearineſs; and man being a ſociable creature, by his very nature is much given to ſpeaking, therefore he had need to be the more

Providet tibi, antequam proferas ſermonem, aruedutique conſideratione omnia præveni. Bonavent. *Part. 3. ſpe. cap. 3.* Xenophon.

watchful over his tongue. An Heathen could say that nature (but I may say the God of nature) hath given every one of us two ears, and but one tongue, to shew us that we should be swift to hear, and slow to speak; to hear much more then we should speak; and if we consider the double guard the tongue hath, being shut up with a double hedge, the lips and the teeth, should put us in mind, that we should not be rash in our words and expressions.

Help 10. Be much in prayer to God for strength and power against an unbridled tongue, *sc.* that he would keep it in those due bounds he hath appointed for it: Thus *David* when he saw the work was too hard for him to do, he prayeth to God: *Set a watch O Lord before my mouth, keep the door of my lips.* Psal. 141. 3. Pray to God that he would keep the key, and be as it were the Porter to let out only such words as may be good and profitable: There is no one member but is unruly;

ſy, but none ſo unruly as the tongue. Every kind of Beaſts and of Birds, and of Serpents, and things in the ſea, is tamed, and hath been tamed of mankind; but the tongue can no man tame. *Jam.* 3. 7. 8. Whence St. *Auguſtine* hath this meditation; Man ſaith he, tameth the beaſts, but tameth not his tongue; he tameth the Lyon, but is not able to bridle his tongue; he himſelf tameth other creatures, but cannot tame himſelf; he tameth that which he feared, and that he may tame himſelf he feareth not that which he ought to fear: the horſe doth not tame himſelf, the Lion doth not tame himſelf, the Elephant doth not tame himſelf; but that the Oxe, Horſe, Lion, Elephant may be tamed, Man muſt be ſought unto; and

Some *Roman* Emperours have had ſome wild Beaſts to run and draw in their chariots; other Princes have had Lyons made ſo tame, that they would play with them as with Spaniels, or Beagles: A Tigre was ſent from *India* to *Anaſtaſius*, that was ſo tame, that a boy might lead him in a ſtring; the birds and fouls of the air are tamed in like manner, as the Crow, the Pie, the Raven, the Hawk, the Vulture, the Pigeon, the Parret, Some birds will ſit on a mans fiſt and eat out of his hand, and conſent the lure of him that keeps them; yea ſerpents and creeping things have been tamed; ſome have carried Snakes without danger in their boſoms, but the tongue of man who can tame?

God must be sought to that the tongue of man may be tamed: therefore he that would speak well, let him pray well. By the use of such means as these, and Gods blessing upon them, we may get strength and power against the sins of the tongue.

You now see that all shews of Religion are vain, if there be not a due care of the tongue; you see likewise how many sins there are of the tongue and the great danger of an unbrideled tongue, and by what means you may be enabled to keep your tongues in order: Now if any man shall henceforth give way to any of the sins of the tongue, their sin will be so much the greater, because committed against so many warnings, so much light, knowledge, *&c.* therefore this may perswade us to be the more strict and watchful against it for the time to come, and make us to resolve with *David, that we will take heed to our wayes, that we offend not with our*

tongues.

tongues. Psal. 39. 1. I have read of one *Pambus*, that went to a friend of his, desirous to learn how to keep himself free from sin: And that very Text Psal. 39. 1. was read unto him, where *David* saith, *I said I would take heed to my wayes that I sin not with my tongue:* and then he would hear no more, saying, if I can indeed perform this one verse, it is sufficient; and when he that taught him that verse, blamed him that in six months he came not neer him, he answered that indeed he had not fulfilled that verse; and living long after, being demanded of a familiar friend, whether he had learnt his verse, he confessed (as some say) that in eighteen years, or (as others say) that in forty eight years, he could not learn that one Lesson. The consideration of the difficulty hereof, gave occasion to *Cato* to say, that he is next unto God that can bridle his tongue: Now he that upon Religious and Holy grounds shall be able to bridle his tongue, may from hence

have

have some evidence to his soul of the truth of grace in his heart; but the neglect of this sheweth, that notwithstanding all specious shews and pretences whatsoever, that mans Religion is vain.

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